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THE

MOTHER-TONGUE:

OR,

METHODICAL INSTRUCTION IN THE MOTHER-TONGUE

IN SCHOOLS AND FAMILIES.

TRANSLATED AND ADAPTED FROM THE FRENCH OF

THE PÈRE GIRARD.

EDITED BY

VISCOUNT EBRINGTON, M.P.

LONDON:
JOHN W. PARKER, WEST STRAND.

M.DCC.XLVII.

PREFACE.

In offering this volume to the public, I think that, perhaps, the best introduction I can give it will be to state what originally led me to take this step.

Having heard, while at Geneva, in the autumn of 1844, of the remarkable success which had attended the system pursued by the Père Girard in the schools under his direction in the neighbouring Canton, at Friburg, I eagerly read the work in which he described it.

The book struck me very much, and as it seemed calculated to be of use, no less to those engaged in Home, than in School Education, I procured a number of copies for various friends, who all agreed in praising it, while several of them expressed their regret that it should remain out of reach of the numbers, who, if not wholly ignorant of French, are yet unable to read it with facility.

As, however, there appeared no probability of any one else attempting the translation of the work, and its adaptation to the use of English readers, I determined to undertake it myself, and was not long in obtaining the valuable assistance to which I have alluded in the Dedication.

There are, however, others to whom I feel much,

though not equally, indebted. Without the aid of my friend, the Rev. J. S. Howson, Fellow of Trinity College, Cambridge, I know not how I could ever have accomplished the adaptation to our own language of the principles laid down in the original.

To Mrs. Chadwick and Mrs. Drummond my best thanks are also due for their kindness in looking over the MS. before its publication, and for the judicious suggestions they made to me.

I would not be supposed, in any way, to have adopted the metaphysical views of the Père Girard; they are probably the same in which he was originally educated, and it is needless to say that since that time, several other systems have successively appeared, which have been more or less generally received; but the good Father's views, such as they are, so completely pervade his book and are so intimately blended with his practical recommendations, that to alter or even omit them would involve almost re-writing the whole.

These metaphysical mistakes, if I may venture so to call them, in no degree interfere with the usefulness of his practical recommendations, which not only seem founded on reason, but, according to the most satisfactory testimony, appear to have successfully stood the test of long experience; and though the chief value of this little work undoubtedly consists in these, yet to me its greatest charm lies in the delightful picture it presents of the Author's piety, *benevolence,* and delicacy of feeling.

If it be asked why I have thought it desirable to place before this Protestant country a book from the pen of a Roman Catholic relating to religious education, I can only answer that though the critical reader would readily detect the Author's creed, yet I did not see anything in it likely to spread opinions repugnant to the leading Articles of the Faith of all Protestant Churches, to which I would be permitted to say I am most sincerely attached.

If this little book should be found in any degree to facilitate to the rising generation the acquisition of sound habits of reasoning along with the knowledge of Grammar; and above all, if it should lead mothers and teachers to imbue their instructions with a more religious tone, while avoiding the danger of an irrelevant introduction of religious observations, I shall feel amply rewarded for any trouble the publication may have involved.

E.

GROSVENOR SQUARE,
Feb., 1847.

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THE MOTHER-TONGUE.

BOOK I.

GENERAL CONSIDERATIONS.

CHAPTER I.

How a Mother teaches her Children.

IN every family the mother is the first teacher of language: thence the expression mother-tongue; and thence also the importance of the mother in education, and her precedence in it over her husband. But not only is she the *first*, she is also the most anxious, the most persevering, and the most ingenious of teachers. One would say that she is guided by a superior instinct which belongs to maternity, and that she is herself but its passive instrument. Now, can she remember what plan was adopted in her own case to engrave on her mind its first thoughts and their images, and to form the first word on her lips? Or have the learned taken the trouble to place the discoveries they may have made on the subject within the reach of mothers? Pestalozzi, indeed, acknowledged their influence in education, and has written a book entitled *The Mother's Book*. But this book assumes that the child can speak, and contains a series of exercises in language, which, though well arranged, are difficult and monotonous. He leaves, then, to the mother all the elementary part, and all the duties which have hitherto devolved on her alone, unassisted by aught except by her maternal instinct and unvarying tenderness. A helping hand might, however, be held out to her, and all she requires are a few directions to enable her to accomplish her task more fully and successfully.

For some time much has been said on the "*innate ideas*" *with which the* instruction of childhood must

commence. Mothers have read none of those treatises, but they know, and what is far better, they act upon the principles contained in them. Do not you observe that they daily call the attention of their little pupils to what they see, they hear, they touch, they taste, they smell? They point out the several objects one by one; they pronounce the name, and repeat it over and over again, thus connecting the image with the object which it denotes, in order that both may be inseparably connected in the mind of the learners, and that the object when absent may be represented by the word. But here we have an association of psychology; no thanks, however, to science. It is due only to kind nature, which never wants for skill where love abounds.

For a long while the mother has but a little dumb creature before her; but she will soon unloose his tongue and endue his lips with speech: and words will come in the stead of mere animal cries, and will explain the tears of the child of man. Science has sought out different methods for procuring correct articulation; it has watched the different movements of the tongue and of the lips, and has thence laid down rules for accurate pronunciation.

All this is unknown to the mother; and, besides, how would she be understood by her pupil, if she attempted to teach him how to move his lips and his tongue, in order to articulate this or that syllable? The poor child would stand staring at her with his mouth wide open. But such is not her method; she pronounces the word over and over again; the child imitates her, at first very imperfectly, then better, and ends at last, to his great delight, by uttering the sound of which he had long been in quest.

Whilst thus exercising the organ of speech, he has learnt the meaning of the words he hears most frequently in use, and he has made out the sense of several combinations of language. Curiosity has led him on to guess at that which words have not yet conveyed to him; gestures have been his interpreters. He himself then begins to connect a few words, which rather sketch out *than express* his thoughts. At first he only uses the verb *in its simplest form*, and will begin by saying, Mama

walk, drink, lie down; the pronoun does not appear in these first attempts, and instead of saying, *I*, he will speak of himself by his name. Insensibly, however, this infantine language develops and perfects itself, like everything else, by imitation, and often, at five years old, the little mimic is able to converse with his mother and with others; he has thought, and therefore he speaks.

In all this process, grammar, its "terminology," and its rules, have taken no part. Speech and thought have re-acted on each other, and imitation and use have accomplished the wonder. There has happily been no need of grammatical art, for if mothers possessed it, their pupils could not understand it, so true is it, as observed by Bernardin de St. Pierre, that we do not learn to speak by grammatical rule any more than to walk by the laws of equilibrium. I will, however, suggest, as a passing hint to our first teachers, that it would be very useful, both as regards the present and the future, if they would occasionally exercise their tender pupils in oral conjugation by "propositions," as recommended by M. Vanier, in his *Practical Grammar*. It would not be advisable to go through the whole conjugation, but only to select the tenses as well as verbs which children have in use. This would be an advantageous preparation for future studies; good pronunciation would be formed, and pleasure would be afforded, for childhood loves to exercise and then enjoy its powers. But to return. The mother's immediate object is not the development of her pupil's intellectual faculties. She may, indeed, occasionally speak of memory, intelligence, judgment, reason, good sense; but it is with no very definite idea of the meaning of these terms, still less of the means of awakening and cultivating these faculties in childhood. She is conscious in herself of recollecting, observing, judging, reasoning, inventing,—so she doubts not that all these powers exist in her child as the rose in the bud, and that, in time, they will make their appearance. She aims therefore directly at the object she has in view in her lessons on language—and this object is twofold.

It never occurs to her to teach her child to speak

merely in order to enable him to speak like others, and to speak correctly. Her object is the instruction of her child. She tries to impart to him her own knowledge, and, above all, that which is dearest to her heart, and which she believes to be most important to her beloved one. With this view she takes care, as opportunity offers, to point out to him the sensible objects which come within his reach, and which it is for his interest to know; but she does not respect the barrier which some instructors have proposed to raise between the visible and invisible world—confining childhood within the limits of the former—and allowing youth only to enter within those of the latter. The mother follows the inspiration of a heart which does not bind her down to the objects of *sense*. It yearns after a Father who is in heaven, and a life which is beyond the grave. Prompted by these noble associations, she hastens to speak to her child of things spiritual and things to come. Of course advancing from the known to the unknown, from what is sensible to what is not so, from little to great, she begins with the visible father, whom the child sees and loves, and then raises his thoughts and his heart to that Heavenly Father whom "eye hath not seen." As she cannot point Him out, she points to his works: to that glorious sun which He daily causes to rise in order to give us light and warmth; to those flowers so various and so beautiful which gladden our eyes; to those plants which supply the nourishing bread that we eat, and to the trees from which we gather cherries, and apples, and pears, and grapes. She points to the several kinds of animals that have been domesticated by man to aid him in his labours, to supply his table and his various wants. To this she adds that, some day, if we are good, we shall go to a world much more beautiful than that which we now inhabit; that we shall draw near to that Father whom now we cannot see; and that we shall be happy with Him for ever. Such is, in substance, what the mother says to her dear pupil, and it is in order to say this, and to be understood by him, that she has hastened *to instil thoughts* into his mind, and to endue his lips with *speech*.

This first teacher believes herself to be in the right, and she cares little if the learned and the scientific accuse her of inconsistency and folly. They maintain that no child should be abstracted from the visible world, but should learn thoroughly to acclimatize himself in it, before he ventures to cast a look beyond: for thus alone, say they, can man attain to solid knowledge. In their opinion the error is great, of supposing that a child of this age can enter into the world of spirits, or form any just idea of the Deity. You may teach him words, say they, as to a parrot, but if he attaches any meaning to them, it will not be the right one; and these first aberrations of his young mind will remain with him through life.

This censure of the mother's method deserves our serious attention. Every mother, without any study, knows as well as we do, that a child cannot be introduced into the invisible world till he has gained a certain footing in that which is palpable to the senses, and of this she gives proof by the instruction she imparts to her child, and which we have roughly sketched out. True it is that the physical knowledge on which she builds is very limited; but if it suffices to raise the mind and heart of the child above this visible scene, why not turn it to account, in order to elevate him above the animal that browzes at his feet? In time this physical knowledge, so limited and so meagre in its commencement, will expand, and the religious foundation laid by the mother will gain both extent and solidity. This result is a natural one, and should any evil influence afterwards counteract it, the mother will, nevertheless, have done her part well. But the learned and scientific instructors, to whom we allude, set out on the principle, that the child, in infancy, is incapable of forming the least idea of invisible things; they would think otherwise, if they had studied childhood in its cradle: there, then, let us contemplate it. The fact is well ascertained, that as early as the sixth week, and sometimes even earlier, the nurseling begins to greet his kind nurse with a smile, after having often called her previously by cries and tears. He is then already *conscious of the kindness* which watches over him; he

relies on it, and repays its benefits as best he can in his helplessness. Very soon he will stretch out his little hands: he will add caresses to smiles. True it is that all this, whether the gratitude on his part, or the kindness on hers, is evinced in a sensible manner; but neither the one feeling nor the other is a substance with form and colour, for both are objects of another world, the world of thought; and the little dumb creature has entered into it, not by reflection or science, but by a sort of tact which is undefinable, and by the feelings of his young heart, its pains and its pleasures, its hopes and its fears. In all this there are ideas, however obscure: for we can trace reasoning and calculation in what he does; it is not then nature which keeps the child so long in bondage to the things of sense, but our systems, which invoke her name while they counteract her works, and retard in the child the development of the man, impeding and keeping him down, when he would fain aspire towards the dignity which is his birthright.

This mischief, great as it is, cannot be imputed to the mother, who, amidst the glories of nature, speaks of a Father in heaven, and of his mighty and wonderful works which the child daily sees and enjoys. She leads him from the work to its Maker—from the benefits to the Benefactor; and no process can be more natural; for though God does not present Himself to his view, yet the little being who, in his cradle, invoked his mother by his cries, and believed in her kindness while he saw it not, will not require to see God, or to touch Him by the hand, in order to believe in Him.

"But what idea," will it be said, "can he form of God? This novice in life, as yet so undeveloped, can fashion for himself but a very unworthy image of the Being of beings; better wait till he can form a clearer, juster idea of Him; we know the tenacity of early prejudices, and their deplorable consequences,—practical infidelity in some—superstition in others."

To avoid these snares, Rousseau wished Emile not to *hear of God until* his education was completed, and *therefore it was necessary* to seclude him from the world

lest even the name of God should reach his ear. All the while Rousseau counted for nothing the language of the heavens and of the earth, and the tendencies and wants of the human heart which go forth to meet the God whom the universe proclaims. System-mongers, enamoured of their own devices, forget that nature within us and without will not shape herself to their ideas, but laughs them to scorn, whilst she defies their prohibitions and frustrates their plans. Rousseau only wrote a romance, and did not try the experiment, but a German philosopher has done so. M. Sintenis reduced to practice the fiction of the author of *Emile.* He had lived in a town and he retired to a small property in the country. He was in affliction at the death of a young wife whom he had tenderly loved, and who had left him but one only child—a boy, in early infancy. He educated this child himself in complete seclusion, and contrived that he should never either hear or read the name of the Deity. His motive in this was twofold: he dreaded, like Rousseau, that his pupil should conceive a false idea of the Almighty if it was conveyed to him before the development of his mind: and on the other hand, he wished to try an experiment which he had much at heart. The philosophers and theologians of his country were discussing a subject which is not unimportant in the knowledge of human nature: the question, viz., whether man is born with an innate idea of God or not. In this, as too often happens in all such discussions, they had neglected to define with precision what was to be understood by an *innate idea* of the Deity. Did it mean a complete knowledge to which nothing need be added? If so, experience was at hand to prove that this idea, the most sublime as well as the most important that man can conceive, never can precede in our minds the elements of which it is composed. But if this innate idea was nothing more than a natural disposition to rise towards the author of the universe in order to account for its origin, to intrust its government to Him, and to commit our destinies into His hands, together with the tribute of our gratitude, there was experience again at hand to attest that such is the *truth; and this is the* answer which M. Sintenis obtained

in educating his son according to Rousseau's plan. The boy, as he himself tells us, had no intercourse whatever with any one but his father. The lessons were generally given out of doors, amidst all the beautiful phenomena of nature, which were the main subject of them. Lessons in Latin were added to those in the mother-tongue, and for a long time they were entirely oral, as the pupil did not learn to read till late. At ten years of age he had never heard or read the name of God. In the absence of the name, however, the want of the reality had been keenly felt by the child. He thought he had found it in the sun. As this splendid orb appears daily to run its glorious race in order to impart light and heat and benefits innumerable, the child did not hesitate to consider it as a living being, as had all heathen antiquity before him. He kept silence on this point, for it was his secret, and daily, in fine weather, he used to repair mysteriously to the garden in order to watch for the rising of the orb of day, and pay to it the homage of his praise. Never did Vestal, as he has since said, offer up to it worship more sincere, more cordial, or more pure.

His father suspected him, and broke in upon the young idolater, when on his knees, with arms uplifted, he was pouring forth his prayers and his thanksgivings to the God of his imagination. The father then saw that the time was come to raise the thoughts of his son from the creature towards the Creator: so he gave him lessons in astronomy, and taught him that all the fixed stars shining in their own lustre are so many suns scattered over the immense expanse of the heavens. This discovery carried consternation into the heart of the child, for he knew not where now to deposit his thoughts, his gratitude, and his desires. To comfort him, his Mentor at last spoke to him of the great Spirit, the ruler and master of the universe.

By this systematic education the father had solved the great problem of the philosophers of his country—he had also ascertained that human nature, while untainted by the world, seeks after God, after one God alone, and that when without a guide, it searches for Him among the objects *which excite the most* lively admiration; and that it there-

fore turns to the orb of day, before whose brightness the stars cease from shining: to that orb which is pre-eminently the benefactor of all the inhabitants of earth. Thence arose the worship of the sun in ancient times; that worship which we have found again more recently in the most favoured parts of America, in the peaceful and prosperous states of the Incas. The experiment which the father tried upon his son is deserving of attention in the world of science; but it cost dear to the poor child, who had rejoiced in his God, and who endured the agony of being bereft of Him. Had his fond mother lived, she would never have ventured on so cruel an experiment.

Every mother who is worthy of the name is anxious to impart to her tender pupil all that is most sublime and most valuable in her own mind; the first teacher becomes also the first missionary in her family. And oh! let us beware of despising those elements of religion which she so anxiously instills. Like the Gospel, she speaks of God as "our Father in heaven." She first talks to her child of his earthly father, whom he knows, and loves, and reveres; and without depreciating the one, she extols the surpassing greatness of the other, the magnitude of his family, the immensity of his gifts. In her instructions the sun is both the image and the agent of divine goodness; and we defy all the philosophers of the world to lay a sounder foundation; for in the idea of "our Father in heaven" is comprised all religious truth, as the plant is in the seed.

And shall this teaching be called precocious? If the child seizes it, (and he never fails to do so,) why should the mother be deemed premature in imparting it? She has given birth not to a brute but to a man child, and she hastens to stamp him with the dignity of his nature. We well know that she will not convey to him adequate ideas of the Deity; but who by study can acquire such? God alone can know God as He is; we can form but human ideas of Him, and why not allow the child to form his own? When he shall attain to manhood, he will think as we do; and the deeper the idea of God has sunk into his heart, *the more firmly it is* rooted in his early associations,

so much the more secure and complete will be the superstructure.

Is it to be feared that the child will form false ideas of God? But where is the fatal germ of error that lies hidden in the idea of our heavenly Father as suggested by the mother? This idea, so simple and so natural, evidently involves the principles of that charity which, ascending towards our common Father in acts of worship, descends again on earth, to love all his family for His sake and under His all-seeing eye. It also includes the bright hope of eternal life, for why should a father give life to his children, in order afterwards to slay them?

Is it to be feared that the idea of spiritual truth having been implanted in childhood will afterwards go astray? Is there not rather much more reason to fear that religious instruction will come too late if deferred till boyhood or beyond? This tardy knowledge will not be amalgamated with the first thoughts and feelings of childhood; it will come too late to guard its innocence against the assaults of vice, and the young heart having once taken a wrong bias will carry within it the fatal seeds of infidelity. The mother does not anticipate these grievous consequences, but she follows the dictates of her heart, and these are identical with the conclusions at which the most far-sighted reasoning would arrive.

But the first teacher of language has also another object in view: whilst familiarizing her pupil with language, she wishes not only to enlighten his mind but to form his heart aright; and piety occupies a distinguished place in her plan. She well knows that her pupil is like the little bird that cannot support itself long on the wing, or often soar towards heaven; so she only asks of him a few words of prayer on first rising, at his meals, and on going to bed, in the conviction that his heart and mind will be engaged in the act; nor is she deceived. She is certain that her child feels gratitude to her and to his father, and she concludes that he will also feel the same towards the heavenly Father whom she has revealed *to him. In fact,* what is religion but filial piety, which *having found its first* object in the visible father and

mother, rises next towards the invisible Father of the whole universe? The mother avails herself of the early piety of her tender pupil as the foundation of all the moral lessons she inculcates. As opportunity offers, she talks to him of that Father above, who loves all that is good, and hates all that is evil, who knows every thing, even our most secret thoughts, who will bless the good, and punish the wicked, according to their deserts. Here she is inculcating on her child religious morality, which is at once the most intelligible to him, and the most influential on all ages and descriptions of persons. Undoubtedly self-interest is appealed to in this teaching, but it is not a debasing self-interest, for its object is to repress all the evil inclinations which would compromise the peace and welfare of the community.

Rigid morality demands in the name of virtue, absolute disinterestedness; but of this, man, with all his wants and his wishes, is incapable. It is enough for him that when duty and pleasure come in collision he should give the preference to the former. The same rigid morality would require that the idea of virtue should *alone* be our motive, and that divine authority should not be referred to: but here there is an evident fallacy. The Father on High to whom the mother appeals, in the morality which she endeavours to inculcate, is goodness personified, and is it not far better to refer her pupil to his will, his superintendence, and his government, than to speak to him of a mere idea without force or life? Here, again, we have no hesitation in giving the preference to the mother's method.

But she also appeals to the conscience, which is the law of the universal Father, graven on the heart of man: she does not attempt to talk of what her pupil would not understand, and what she does not thoroughly understand herself; but she hears this voice in her own heart, and she finds an echo to it in her child. The two great precepts, that we should *not* do to others what we would *not* have them do to us, and that we should do to them as we would they should do to us, *these* are the essence of the morality *which she inculcates* on all occasions. She thus awakens

his young conscience, which comes in aid of her words, and stamps them with its paramount sanction.

She has also at command other resources which she *does not fail* to employ; she feels in herself a natural sympathy with all that is great and good in human conduct, and an instinctive aversion to the opposite qualities. She presupposes the same disposition in her dear pupil, and she turns them to account in his education. It is taken for granted that the first teacher of language aims at expressing herself throughout so as to be understood, and, in the end, she invariably succeeds.

Admirable, indeed, both as to its means and its twofold object, is this system, which I call *maternal*, because it springs from maternity itself, which inspires it to woman at the sight of the child whom she has brought forth and nourished from her own substance. How impressive are those words of our divine Teacher, "A woman when she is in travail."

The mother attaches, indeed, inestimable value to that being, the fruit of her body, and who has cost her so dear. She sees reflected in him her own image, and under this image she discerns with her mind's eye all the noble faculties of which she is conscious in herself, the elevated dignity of our nature, and its lofty destinies, which have made so vivid an impression on the imagination of one who has been quite recently brought down to the very threshold of eternity! Thence her tenderness, her zeal, her perseverance, which find no parallel on earth, and thence also her maternal inspiration, which cannot be too highly estimated.

I hope I shall not be accused of having drawn an imaginary picture. I have painted from nature, and the reality may be found throughout the Christian world in which our happy lot is cast. As to myself, individually, I was one of a family of fifteen children, of whom ten were born after I was; and I have a lively recollection of what my good mother daily did to train up the younger as she had trained the elder ones. True *it is, that she* brought to bear on her noble work an *intelligence, a tenderness*, an activity, and a charm which

are rarely combined, but still I have, for the most part, found what was substantially the same.

Afterwards, for nineteen years, I had the superintendence of a numerous school composed of all classes of society, and I bestowed particular attention on the little scholars, who were often brought at six years old, or under. As I wished to be something more than a mere master of reading, writing, arithmetic, and recitation,—in short, to be an instructor of childhood in the largest sense of the term, I sought to ascertain the degree of mental development and cultivation which each of my pupils brought with him. I found, undoubtedly, as I expected, great variety; but in spite of all these different shades, however strongly marked, I found a vast and profound similarity in the language, the thoughts, and the affections which were offered to my observation. Thus I obtained the general result of the mother's method, and to this result I carefully attached the first links of the great chain which I had in view for the education of the children entrusted to my care.

Chapter II.

It is obvious that the mother's instruction is entirely oral, and though adapting itself to circumstances, it is incessant. Very perceptible progress will be observed in the objects to which she calls the attention of her tender pupil; for she speaks a different language to him in the cradle from what she does a little later, when he begins to express thoughts after his fashion, and to ask questions in order to learn that which he wishes to know. She carefully brings herself down to his level, and even imitates his expression, pronouncing words as he does with his imperfect articulation, and thus altering them as he does; but the child does not require this act of condescension; indeed, it is rather prejudicial to him; so the mother *would do well to* omit it.

She is right in avoiding every thing that belongs to grammatical instruction; though she might, as we have before said, pave the way for it by easy exercises in oral conjugation; but notions of grammar would be quite out of place in her teaching. The child from its birth is entirely engrossed by things and living realities; and then grammar steps in and drags him forcibly into an unknown land, into the region of words of which he has hitherto formed no conception (though continually using them), and worse still, into the wilderness of our abstractions. This is indeed a new world to him. Can we wonder, then, that even at a much later period he should have difficulty in entering it, and that his thoughts should continually flee from this inhospitable desert and revert to their dear native land where they fared so well? Ere he can sustain himself in this new world, the child must fight and gain a glorious victory over himself. The duty of the grammarian is to facilitate this victory—and this is what l'Abbé Gaultier has successfully laboured at with the true tact of a mother, but who has followed in his steps?

"Grammar is the art of speaking and writing correctly" —such is its definition. In order to accomplish this task, it ought to be pre-eminently the art of thinking; for words are the expressions of thoughts; and if the latter are incorrect, so must their expression be also. Grammar ought, therefore, to be the logic of childhood, but *this* it is not. Indeed, it hardly concerns itself with the art of speaking, for most of the grammars in general use refer especially to written language; as they are aware of the difficulty of writing with correctness a language which has so many signs to express the same sounds.

But if you consider the limited extent of maternal teaching in words, and their construction, and consequently in individual ideas, and the thoughts which must result from their combination, you will understand that regular instruction in language must greatly enlarge upon the mother's lessons, in order not to leave childhood, as it were, *in its swaddling-clothes.*

We do not wish then to suppress or to restrict this

instruction, but we ask of it to accomplish its task more fully than hitherto it has.

Is it not true that the mother following, without study, the mere dictates of her heart, in a few years succeeds in imparting to her child both intelligence and the use of language; and to such an extent that we question whether any degree of subsequent study will achieve any thing comparable to it? Is it not true also that by language, and without the assistance of art, she has awakened all the intellectual faculties of her pupil, and has put him in a condition to make indefinite progress in human knowledge? And lastly, is it not true that she has spoken to the conscience of her child, and to those human feelings with which the Creator has endowed him; and that his feelings and his conscience have responded to the lessons of his first teacher of language? Let regular instruction, then, connect itself with hers, both in its process and its principle, and it will become in turn a powerful engine for developing and completing what the mother has so well begun.

"Make instruction in language subservient to the cultivation of the mind and the improvement of the heart." Such is our appeal to the instructors of youth.

I would have them keenly alive to the degradation they incur when, in their instruction in language, they only keep in view words and idioms, without concerning themselves about the precious mind, which alone thinks, feels, loves, wills, and acts; which alone forms the words for the tongue or dictates them to the pen. The most ordinary mother, in teaching her child to speak, only uses language as the simple means of reaching the mind in order to form it; and then the teacher who succeeds her, and who imagines himself immensely superior to her, falls in reality infinitely below her. He appears to be unconscious of the treasure which lies beneath the surface, and only to perceive the veil which conceals it from his view. One should say he had only to deal with talking, writing, or reciting machines, which he had undertaken to wind up as Vaucanson did his automatons.

The pupils are ill at ease when receiving instructions

which are such an insult to their understandings, though they cannot account for their feelings any more than their master himself can. Full of blind confidence in the wretched method which he pursues, he marvels over his own failure, over the resistance he meets with, and the distaste with which his lessons are received. If he passes on from these mechanical exercises in language to any other subject, which awakens thought, imagination, feeling, or conscience, he perceives immediately that his pupils are all ears, and that satisfaction is depicted on every countenance.

Those dry abstract exercises find no sympathy in the nature of man, which nature is complete in the child, and only waits to be developed. Hence the sterility of these exercises, and the distaste with which they are read, and which is only enhanced by their length and their frequent recurrence. Children may, indeed, be trained by them to learn by heart. Their memory is docile, and whilst their understanding and heart are neglected, this power at least is strengthened by exercise, and the child who is conscious of improvement rejoices even in this paltry achievement. Only let not the master delude himself into the belief that the pupil has made great progress in his mother-tongue, because he can repeat its rules accurately, and answer the long string of questions which has been tacked on to our modern grammars. The parrot learns at length to repeat our words, but does he understand them one bit the more?

Regular lessons in language might, without any sacrifice, be based entirely on the intellectual, moral, and religious cultivation of the mind; and the reason is obvious. On the one hand, every thing comes within the dominion of language, for it expresses all that man thinks, feels, loves, wishes, wills, does, and endures; it has expressions for everything; and on the other hand, regular instruction in language does not limit the selection to any one particular subject. The choice is immaterial, and all it asks is the opportunity of developing, applying, and regulating the *forms of speech* which custom has sanctioned. So there *is not a reason* why the teacher, who succeeds to the

mother, should not take up the thread of her instructions in order to develope them and establish them indelibly in the mind and heart of childhood. If he does not do this, he is not only unworthy to succeed to so tried and careful an instructress, but he neglects what is imperatively required by the growing age of his young disciples, as a shield against the increasing influence of the world, and the dangers which threaten their innocence.

Moreover, even if the teacher did not think himself bound to make instruction in language subservient to the cultivation of the heart and mind, and were to limit his duties to instruction in grammar, still he would find in the very definition of the art he professes, the obligation to attend especially to the development of the powers of thought. Does not this art profess to be that of teaching to speak and write language correctly? But in order to fulfil its task, must it not first teach how to think clearly and rationally? otherwise Boileau is wrong in saying,—

> Ce que l'on concoit bien s'enonce clairement,
> Et les mots pour le dire arrivent aisement.

Our numerous grammarians disregard this important truth, and teachers, led astray by them, pre-suppose in childhood the development to which they themselves have attained by long study and at much cost. They take infinite trouble to explain grammatical metaphysics, but it is unfair to expect children, who are wholly engrossed by the realities of life, to apprehend such subtleties and abstractions.

Thus, precious time is lost which might be advantageously employed even as regards their progress in language.

An intelligent being requires a grammar of *ideas*, and, to borrow the expression of the Abbé Sicard, the learned and venerable teacher of the deaf and dumb, we only seek to impress on his mind a grammar of words; for it is wholly devoted to them, their classification, their variable forms, and their arrangement in construction to make it correct; and if passages from classical authors are quoted, *it is not for the sake of the* idea they express (that goes

for nothing), but merely of the words that compose them. Now, I ask whether exercises of this kind, to which teachers devote most of their lessons, are not calculated to divert attention from *things*, which are every thing in life, to their signs, which are in reality nothing? Thus it is obvious that our grammars give a wrong bent to childhood.

These reflections have proved that the dearest interests of childhood, and the respect which is due to it, impose on teachers the sacred duty of re-modelling their instruction in the mother-tongue, and rendering it henceforward subservient to the education of the heart and mind, in order to develope and to complete the work of the mother. The confidence reposed in these same teachers imposes on them other duties, other obligations. Granted, that the generality of parents are incompetent to judge of the instruction which follows after that which we have sketched out; yet all expect at least that their children should learn at school, not only how to write and speak correctly, but also to know their duties, and to practise them.

But how grievously are they disappointed in this just expectation, and how reasonably may they complain of the abuse of their confidence and of their money. Sooner or later this conviction forces itself on the more enlightened; and can we wonder, therefore, at the growing prejudice against our elementary teaching, and its results?

Here Switzerland has taken the lead. In one of its cantons, instruction in language, founded on intellectual, moral, and religious cultivation, has extended from the capital to schools in the country, under the direction and at the expense of the government. This salutary measure has re-acted in all the cantons which speak the German tongue, and particularly in Lucerne. Lately the Public Council of instruction of the Canton de Vaud has published a programme, in which it offers prizes for the composition of three books, which it deems necessary for the efficiency of the preparatory schools of the canton; one is to bear the title of *Manual, or Guide for the Use of Teachers of the Mother-Tongue.* The directions given by the vice-*president, M.* André Gindroz, formerly a professor of phi-

losophy, so entirely coincide with the ideas which I have long cherished, and which I have endeavoured to bring into practice, that I cannot describe the joy I felt on reading this beautiful programme. "Thou, also," said I to myself, "thou also didst begin to teach sound philosophy in the last century, and hast continued to do so to this day; and now, behold, thy colleague at Lucerne entertains the self-same ideas. The same studies have inspired me with similar notions, and with the same ardour for the instruction of youth." May his endeavours, through the blessing of Divine Providence, be more successful than mine have proved! Such is my hope and cause of rejoicing.

Chapter III.

Preliminary Views on Instruction in the Mother-Tongue as subservient to Education.

I shall here offer a few preliminary observations which will serve as an introduction to this important subject; and I hope I shall be allowed to refer to personal circumstances connected with it. I shall speak, indeed, of myself, but this is pardonable in an old man; and I will not apologize, for I believe that whatever is good in me descends from above, from the Father of lights, and that to Him must be ascribed all the glory: I am a Christian.

When I first found myself at the head of a large school, in the year 1804, I was obliged to make use of L'Homond's *Grammar*, which was in the hands of my pupils; I afterwards became acquainted with the *Grammar in Practice*, written by the excellent Abbé Gaultier, who subsequently sent me all his various works. This enlightened friend of youth, rising above the common routine, discovered in regular instruction in the mother-tongue the means of an agreeable course of mental gymnastics, in which the young pupils were invited to assist in the formation of thoughts and in their expression. I felt the importance of this improvement, and I began to adopt

it in my school, but by slow degrees, for I had four separate classes under different teachers, each of whom had his own system and ideas; and authority is ill-obeyed when not upheld by conviction.

The cultivation of the mind was my object, as well as my duty; but I did not then perceive how essentially the mother-tongue might assist me in this work. The twilight of my mind gradually gave place to the full light of day, whilst visiting officially Pestalozzi's establishment at Yverdun, while conversing with my two worthy colleagues, Abel Merian, of Bâle, and Frederic Trechsel, Professor of Physics and Mathematics at Berne; and whilst giving close attention to the official Report, which I had undertaken to draw up.

In a former visit to my old friend Pestalozzi, I had observed to him that I thought mathematics had an undue preponderance in his education, and that I felt afraid of the result; whereupon he answered with his usual warmth, "I wish my children to believe nothing but what can be proved to them as clearly as that two and two make four."

"Then," said I, with equal warmth, "if I had thirty children, I would not entrust one of them to you; for how could you thus demonstrate to them that I am their father, and entitled to their obedience?"

This reply was followed by a qualification on his part of the exaggerated expression which had escaped him, and we ended in agreeing. Nevertheless, undue attention was given to mathematics in his establishment, to the detriment of the mother-tongue, which was very imperfectly cultivated.

My colleagues and I were also struck with another anomaly. We found that his pupils had attained to great proficiency in abstract mathematics, whilst in practical arithmetic they fell very far short of our expectations; and I turned this observation to account in the management of my own school. I first abolished all abstract rules of calculation, and superseded them by a series of problems, which the monitors proposed to the school; this made an agreeable and instructive variety, and the pupils were left

to themselves to find the way of working out the solution. This plan was suggested to me by the following simple train of thought. "In after-life the pupil will not have the rule before him, but the problem: we must then place him in a similar position at school, and prepare him to solve by sound reasoning, with readiness and certainty, whatever questions may arise."

I applied the same theory to my lessons in language, and gradually got rid of all the dry and lifeless body of abstract rules and definitions. At the same time, in direct opposition to what I had seen at Yverdun, I determined to substitute lessons in language in the place of mathematics, and to turn them into a course of progressive mental gymnastics. The master was to step first, in order to shew the way, as the mother does to her children; but the minds of the scholars were immediately to follow his, and then they were to work out their own grammar and logic: a well-graduated phraseology was the means I adopted.

I myself have in my day cultivated mathematics with some taste and success; but I never took to them till I found the want of their assistance in physics, and particularly in astronomy. They have their use and their province in the business of life; but it is very limited when compared with the immense extent of human knowledge. I know that the study of *size* and *numbers* requires close attention, and that the sequences are always regular and certain. Therefore it has been argued, that there is no study which can give to young minds such expansion, steadiness and precision; and it has been lauded as the specific for all mental cultivation. But I never can subscribe to this opinion, which I believe to be as fatal as it is false.

It is false, because mathematical truths are of a class apart, both in their nature and in the method of arriving at them. Their range extends only to objects that are, strictly speaking, *material*, and only inasmuch as these can be counted and measured. The objects, it is true, are not always before the eye, or within reach of the hand, but they are always present to the imagination, which describes them by

various signs, either by ciphers, or letters, or lines, or figures. All come within the dominion of the senses; though men imagine sometimes that they are soaring in these studies above the material universe. But when called upon to prove that their calculation is true, they are obliged to come to *demonstration*, which exhibits to the eye, and causes the hand to handle, that which was supposed to belong to another world; and thus I am convinced that this pretended specific for intellectual cultivation is none at all. It has nothing in common with the world of spirits, which it would materialize, or, rather, would annihilate, if free scope were allowed to its workings; and it is useless in the intercourse of life, which reposes on faith, duty, and feeling, things which have indeed their calculation, but of a very different kind from mathematical. Even physics, whilst making great use of numbers and dimensions, yet set out with other principles which are essentially independent of the exact sciences, and which cannot be subjected to the test of their visible and tangible demonstrations. Mathematics, then, are falsely represented as the key of human knowledge, and it is an error to suppose that by giving this key to youth you will open for it all the stores of universal science.

In the course of my experience in my school, I have met with some children whose minds seemed utterly incapable of *calculation*, but who distinguished themselves in other branches; and, on the other hand, some who excelled in the science of figures and numbers, but who, to my great disappointment, were extremely below par on all subjects which required reflection, reasoning, and invention. At the time when it was the fashion to visit schools, I had frequent opportunities of receiving foreigners in mine. They inquired into the method I adopted, and the principles on which I grounded my education. An Edinburgh professor, who came to Yverdun, asked me if I also employed mathematics as my instrument for opening and forming young minds. I answered that the one I adopted was systematic instruction in language, and that I believed it was as vain as it was dangerous to seek for such an instrument in the science of figures and num-

bers. He begged me to give him a full statement of my thoughts on this subject, as it was one to which he attached great importance. I accordingly did so, and he listened to me patiently; and then, after a pause, said, "I myself am a professor at Edinburgh of the very science which you have now arraigned; but, nevertheless, I entirely agree with you, and I will add another instance to those which you have now adduced. A celebrated mathematician in our country wrote an admirable work on his favourite science; but he afterwards attempted to write a book on moral philosophy, and it was so wretchedly bad, that the very cook-maids laughed at it."

In the long statement which the Scotch Professor asked of me, I pointed out the danger of that geometrical spirit which mathematics would infuse into youth, and which Fenelon has not scrupled to brand as accursed. I will now only shortly hint at that which I then gave in detail. Mathematics, pushed beyond their proper boundary in education, withdraw young minds from the world in which they are born, and are to live; for it is not a mere world of figures and numbers, and a geometrical spirit is quite out of place in it. This spirit, if imbibed in youth, invariably seeks demonstration in all things; and in measure as it gains the ascendancy, undermines faith, which is all in all in this life, even independent of spiritual truths, and of that futurity which awaits us beyond the grave. In short, it leads to that most dreary materialism which will only believe in that which it beholds with the eye, or touches with its frigid hand.

These thoughts were in my mind when I sought in language the means of that course of mental gymnastics which mathematics could not supply. I rejoiced at having found in the development of the mother's teaching, the means of expanding and forming the minds of my pupils, whilst I gave them the general instructions which would be necessary or useful to them in life. Montaigne, in his day, had exhorted teachers to aim at moulding as well as *furnishing* the minds of their pupils. He was right, and I satisfied myself with having adopted the most natural as well as the best attested means towards this end.

I had reached this point, when a new thought suddenly shot through my mind. I had associated with the syntax, exercises in oral conjugation; and this conjugation was not confined to the verb, (according to the usual method, which aims only at words,) but was by propositions, which is quite another thing, and is both useful and agreeable to children. The verb is given to them in the infinitive, and they are told the tense and the mood in which it is to be conjugated; the rest being left to their choice.

One day when, according to custom, I took the place of monitor in one of these exercises, it occurred to me to desire the pupils to pronounce upon the moral *right* or *wrong* of the various propositions, and to assign the motives of their judgment. I saw that they rejoiced in having a new field opened to them by this appeal to their conscience and their feelings. I instantly discovered that by stopping short at the cultivation of the mind, I had mistaken the means for the end, and that I must make my course of language instrumental to the right formation of the heart and life. Such is the origin of the course of education in the mother-tongue which I now recommend to schools and families.

2. *Of the Four Elements which should concur in the plan of Education in the Mother-Tongue.*

Four persons, as it were, should concur in drawing up the course of instruction in the mother-tongue which we have in view, and these four are, the grammarian, the logician, the educator, and the man of letters.

THE GRAMMARIAN.

The task of the grammarin is to supply the materials of language, and its established forms. He is the man of words, of their usual signification, of the variations to which they are subjected in order to express shades of meaning; of their agreement, their arrangement, and their orthography. Having at command all the accumulated treasures of his forerunners, he may be of immense

use to us in our course of language. Nevertheless, as we have to do, not with adults, and still less with men of letters, but with children, we shall only call for what can be of use to our young pupils, and set aside the rest.

Definitions, declensions, abstract rules, in a word, grammatical metaphysics, cannot avail, inasmuch as they are unintelligible to children. The same thing applies to etymology derived from Greek and Latin, which are to them unknown tongues, and only appear to insult their ignorance.

The grammarian will offer us various extracts drawn up for the use of schools; collections of *homonymes*, series of questions on grammar, exercises in *cacology* and *cacography*. We shall readily turn to account the collections of *homonymes*, for it is absolutely necessary to instruct children in that important branch of orthography which distinguishes in writing what pronunciation so often confounds. But not so those interminable series of questions which plunge into the metaphysics of language, its subtleties, its abstractions, its superfluous redundancies; for, to say the least, they are unsuited to childhood.

We must have questions, in order to ascertain if our instruction is understood; but these questions must be asked whenever any new matter arises, and the pupil must always express himself freely in his own words, because thus alone can we be sure that he has seized the instruction we wished to convey. But we are told that these long strings of questions are drawn up for the purpose of examination. In my opinion, however, inspectors can only ascertain what has been taught to the pupils by hearing them apply the rules they have learnt. We want facts; for they cannot deceive, as do words which the memory has often received by rote, and gives back without assimilating.

My uniform principle, during the nineteen years that I superintended the school of my native town, has been to place before the eyes of youth that *only* which might serve as a model to it. Is not this the plan we adopt in lessons of writing, of drawing, of music? Granted that it is necessary to correct faults in language and or-

thography, the pupils will make plenty themselves, without our suggesting others which never have occurred to them, and perhaps never would. Let us rather ward off by wholesome exercises the faults which children might commit, and let us carefully correct them whenever they occur, either in speaking or writing. Thus shall we more surely attain the object which these grammarians have proposed to themselves.

THE LOGICIAN.

Let us now pass on to the second author of our course of language—the Logician. We do not give this noble title to a mere arguer, but to a philosopher who has carefully analyzed the mind of man, who knows its first elements as well as its laws, and who has followed its progressive developments up to its most extended and complicated operations. From him we shall learn what course to pursue in training young minds. The object is to give them steadiness, expansion, and precision; for these qualities are as yet but faintly indicated in them.

The volatility of children is proverbial: from the cradle their attention is attracted towards the visible objects around them, particularly towards those which shine or move, or emit sound. Thus they have accustomed themselves to be all eyes and ears; not indeed for the dumb language of a book, or for lessons which are often monotonous and unintelligible, but in order to see and hear whatever may stimulate their natural curiosity. To attractions from without are added the impressions of an organization which tends incessantly towards its own developement by motion and exercise. Fear may perhaps sometimes check these novices in life, and make them quiescent or silent, but it cannot overawe the invisible mind, which asserts its freedom and will enjoy it. Steadiness can only be acquired by means of the child's free-will: and this last will take part with you, either if your lessons succeed in interesting him by their object, their form, or their tone; or if, after the example of the Abbé Gaultier, you invite him to invent, and thus to teach himself. Schools of mutual instruction have not attended to this; but in a

physical point of view they have been of use, by varying the position of the scholars, who sometimes sit, sometimes stand, and sometimes move about.

When the child first passes on to regular instruction in language, his thoughts range through a very narrow circle, and, as it were, only over the surface of the things in his immediate vicinity. He may, perhaps, have gone a little beyond it in natural history and geography, thanks to books of prints and small atlases composed for him by the friends of childhood: but with regard to knowledge, his conception is as yet very limited. And what shall we say of his intelligence and penetration? It is with difficulty that he connects two proximate ideas. Then it is useless to prepare for him a train of reasoning, however simple; still more useless to submit to him the most conclusive chain, for you will never bring him any nearer to the conclusion, because from weakness he will have lost sight of the antecedents, and therefore will have no materials for comparison, no means of conclusion. There are no *leaps*, either in the operations of the intellectual or in the physical world. Language, which is the expression of thought, is also its image. Now the pupil at seven or eight years old only speaks in propositions composed of few ideas, or in phrases which express at most two thoughts, with little combination and of easy construction. He attempts nothing further, because he is not strong enough. If you wish to lead him on, you must gradually expand his powers of conception by well-graduated exercises. In France, the Abbé Gaultier endeavoured to infuse this tone by his various selections of "graduated phrases," but I am not aware that his example has been followed, except in two recent essays, of which I shall speak hereafter.

The Logician, in our course of language, must accomplish his task by giving, as far as he can, precision and rectitude to the judgment of childhood. Can we wonder that this necessary quality is defective then, when we meet with so many adults in life, who, if they attempt to reason, commit the grossest errors, mistaking appearance for reality, form for substance, effect for cause, means

for the end, words for things. Thence result a thousand grievous errors in life, not to speak of diversities of opinions, which cause divisions among men, and disturb their peace. This is not for want of intelligence, but that the application of it fails in precision for want of the exercise of reflection; and errors in judgment depict themselves in the conduct, which is its image as well as its offspring. Not to speak of wisdom, which always chooses the best means towards the best ends, we see continual imprudence, in the management of health, of property of a family, in the common affairs of life. Men are like great children; and little children are, of course, infinitely below them again. The Logician, whose assistance we shall crave in our course of language, must tell us how, in our series of exercises, we may gradually train our children to think with precision. The object will be to inspire them with luminous ideas, which may guide them in the path of truth; and to accustom them always to give a reason for what they advance, and to form a judgment or an opinion on what will be inculcated in their lessons. Syntax, for example, will supply us with a vast field, in its phrases expressing cause and effect, object and means, condition and train of reasoning.

THE EDUCATOR.

This is the most important person in a course of language which has for its object the cultivation of the mind as a means towards the elevation of the heart and life. The educator, in his noble task, has a point from whence to start, and a definite object at which to aim. Human nature itself supplies him with the starting-point, for it already speaks more or less distinctly in the child whom the parents entrust to his guidance. Now in this nature, side by side with self-interest, which watches over our own safety and well-being, are placed noble aspirations which serve to regulate and restrain it, on the one hand, and, on the other, to raise our thoughts towards the Author of life and all things, in order to make us subordinate agents of His providence. These are, in a few

short words, the innate love of what is just and right, innate piety, and feelings of humanity towards our fellow men, and also towards all who draw the breath of life. Such is the point from which the educator takes his start; such the field on which he is to try his skill.

The object at which he should continually aim, in order to lead on the pupil who has been entrusted to him, and of whom he will have to give a strict account,—this object, I say, is not a mere ideal picture, however beautiful, but a living reality, who once appeared on earth, to serve as our model through all time, and who still lives among us in the Church which He has redeemed and founded at the precious price of His blood. Children, if once taught to know Him, *must* love Him; and a model which calls forth the affections has infinitely greater weight and influence than the most elaborate teaching.

The great maxim which the teacher must continually bear in mind is this: "Man acts as he loves, and he loves as he thinks." Therefore the enlightened educator seeks to imprint on the mind of youth all the grand and sublime truths which may awaken and nurture pure and noble affections, in the conviction that that again will form the morals.

THE MAN OF LETTERS.

It will perhaps create surprise that this character should be called upon to assist in a school of children, who will have no academical discourses, no poems, nor any thing of the kind to compose, not even a verse to make; nevertheless we require his aid. Pupils in our course of language, besides being called upon, from first to last, to invent propositions and phrases, will in due time be expected to make compositions, properly so called, and these will be narratives, letters, dialogues, and little essays, in a modest epistolary form. Without these exercises, our course of language would be incomplete, and would not afford the full developement required by the advancing age of the pupils, in respect to the *action* of the mind and heart; it would deny them the luxury of composing some-

thing better than detached phrases; and instruction in language itself would suffer, because it would fall short of that to which it ought to reach, for ought it not to impart to its disciples the power of thinking, speaking, and writing in a connected manner? The educator will, of course, select the subjects of these little compositions, and will afterwards correct them, in order that they may further his main object; and in so doing he will assume the character of the man of letters, in order to teach children how they may add grace to their work, and impart the charm of elegance to what is true, or good, or useful.

BOOK II.

REGULAR INSTRUCTION IN THE MOTHER-TONGUE AS THE MEANS OF EXPRESSING THE THOUGHTS.

CHAPTER I.

The Conditions which regular Instruction in Language must, in this point of view, fulfil.

1. *Gradation of Regular Instruction.*

PUPILS bring from home a knowledge of language which is by no means contemptible. Their young minds are already furnished with a multitude of words full of signification to them, and they know and use no others; they have also learnt how to combine them so as to express their thoughts. By means of imitation, they have gradually made a grammar for themselves, and they practise its rules without being conscious of its existence. They have been entirely taught by tradition; wherever this is defective, the same defects will be observed in their practical grammar. Regular instruction in language will have then to rectify these defects; but this will be the least part of its work, and may be done incidentally. A much more arduous task, which must continually be kept in view, will be to extend, in all directions, the knowledge of language which children bring with them when they first cross the threshold of the school. Their dictionary, whatever it may have gained during the first seven years, will still be very limited, when compared with that of mature age, and the time will soon come when the knowledge of the latter will be necessary to them. Instruction should therefore

gradually familiarize them with its use, and this will require much time and attention. Another less important, but perhaps more difficult task, will be to familiarize them with the construction of words, so as to make them understand the different thoughts it conveys by the various combination of the same words, and thus to enable them to express their own thoughts. Here a vast field is opened to us; for only consider to what a degree a proposition may be amplified by concentrating on one verb, not only the subject and object of its action, but various circumstances relative to time, place, end, motive, quantity, &c. The complex proposition may be rendered still more complicated by doubling and trebling the subject and object of action, and of other integral parts of one and the same thought. The phrase, which is a combination of several propositions, joined together by means of conjunctions, is a still larger and more complicated work.

Now the language of our pupils is at first far below this standard, both in its extent and in the simplicity of its construction. You will only hear them utter simple propositions; and next, phrases of two or at most of three propositions, one of which will only be grammatical or expletive. Yet they are called upon to apprehend and concentrate on one point a chain of thoughts rising one out of another; or to understand a composition in which the different parts are variously grouped around one common centre, that each may add a feature to the picture, and thus complete the painting of one and the same thought. They will meet with these chains and these groups in their books, in the sermons they will hear, and even in their Prayer Books. Instruction in language must therefore familiarize them with these groups and these chains, in order to bring down to their comprehension what now soars so far above it.

2. *Progressive Developement.*

Every thing in nature advances by a regular successive developement, and our instruction in language, if we

would obtain a satisfactory result, must observe a similar gradation in its exercises, which comprise within their range, notions simple or compound, complex or not complex; things therefore easy to be understood, and others in which there is more or less of difficulty. We have just now spoken of the proposition which from simple becomes compound, and afterwards complex by the fusion of several into one. The phrase may become still more complicated by connecting a group of propositions in order to the formation of one thought. It has been truly said, that conjugation is the very soul of language; for on the verb turns all that we think or say of persons, animals, or things. Now conjugation has certain forms adapted to the proposition, and others which only appear in the phrase, and which require what we call the compound tenses. These secondary and subaltern forms should be reserved, till, in their proper place in the phrase, they will be understood by our pupils. It would not only be useless, but prejudicial, to introduce them earlier, for we should thus accustom childhood to run away with mere words, and to substitute memory for intelligence.

As to the regular enlargement of the vocabulary in our teaching, the rules are not so clearly defined, but still there are some very obvious ones: as, for example, that the so-called synonymes should be placed at the end of the series, because they represent the most delicate shades of expression. Also that compound must come after simple words; and that words which indicate objects beyond the reach of our pupils should yield precedence to those which express things nearer to them. We need only hint at this natural order, for it carries its own sanction with it.

Is it necessary to add that instruction must advance by slow and short steps, except that teachers, measuring children by themselves, are too apt to heap difficulties together in one lesson, instead of bringing them forward one at a time? Thence the good old rule, to study few things at once, but to study them thoroughly, for thus alone can deep and lasting impressions be made on the mind.

For this purpose it is also necessary to retrace our steps. Experience has justly compared young minds to loose sand, which easily receives the figures we trace upon it, but loses them again as quickly, for the slightest breath of wind suffices to obliterate them. Thence that other maxim in teaching: "Repetition is the very soul of instruction." Now there are two kinds of repetition: one, in which instruction retraces its steps, in order to imprint them more deeply; and there is the further advantage in thus going over our ground again, that the intelligence of our pupils has been strengthened by exercise, and consequently understands us better the second time than the first. We would, therefore, by no means supersede this kind while we also recommend another, which does not avow itself as openly; it consists in referring occasionally to what has gone before, and thus unwinding the thread of our instructions, without ever breaking it. Children love novelty, and wish to advance in the career which we open to them; and by the process which I recommend, they will continually go forward, and the old will appear new, because it will be seen in connection with what is new, and will therefore present itself in a new light.

3. *Practical Instruction.*

Beginners understand their mother-tongue, and speak it; but they cannot classify its words, or discern the various combinations by means of which they express their thoughts. We must initiate them into grammatical study, and lead them from practice, which they have acquired, to theory, of which they are as yet utterly ignorant. But this theory may be raised and amplified at will: it may even become very subtle and abstruse; and the question is, where to fix its boundary in a school for childhood. Now it is practice which determines this boundary. To go beyond it is superfluous and wearisome to our pupils, and consequently as injurious to their progress as to their enjoyment in life. We must then expunge from their lessons all that metaphysical redun-

dance of definitions and distinctions which has been invented by scholastic subtlety, and which is as much beyond the reach as the wants of children. Besides, it entails a cloud of terms which sound harshly in their ears, however men may think to display their own learning by writing or uttering them. There are also many other and more modern refinements in language of which we would not speak to children, because they do not refer to practice.

Our grammars are based upon the Latin one, and are therefore loaded with a great deal of matter foreign to our own tongue: the object may, perhaps, have been thus to pave the way for the study of the Roman tongue, which is well worthy of attention; but why, on this account, distort our own? Besides, we should remember that women do not pass on to classical studies; and that, among boys, it is but a small proportion who do, and that only for a few years, and then lay them aside for ever: so, with a view to the whole rising generation, and with practice for our rule, we cannot listen to any compromise in this matter. We, therefore, loudly protest against passive verbs and their conjugation, for though our language has a passive power, it has not one passive termination in its verbs. We therefore hope that those which have been gratuitously imposed upon it will be cast aside, together with those nominative, genitive, and dative cases which have been imputed to a language which does not acknowledge them; but which has, in their stead, prepositions, by means of which it expresses circumstances of time, place, cause, end, manner, means, &c.; circumstances which play indeed an important part in our thoughts, and with which regular instruction in language must familiarize its pupils, under pain of having neglected one of its most essential duties.

Regular instruction in language cannot be carried on without rules; but there is a mode and a measure to be observed in our way of presenting them to childhood. Rules have been established on facts, and to facts we must refer them; and thus teach children to do by a rational process what hitherto they have only done by blind imi-

tation: afterwards, in order to accustom them to the right expressions of which the form will have been pointed out, it will be advisable to multiply examples, and make them repeat and analyze them. And what measure are we to observe with regard to the rules of language? Rules are always dry, abstract, and ill calculated to allure children, even if within their comprehension. We ought then to be very chary of them, to suppress all those which are either useless or unintelligible to them, as well as those which only refer to minutiæ that may be incidentally touched upon without any pedantic phraseology in a course of instruction in which the pupils are continually called upon to speak. Let us remember that a multitude of examples, repeated and analyzed, will form the best code of language, because it embodies in practice the rules which another method would only drily lay down.

4. *Continuation.*

Nevertheless, in spite of these continual exercises, teaching still is not practical enough. It will become so when the teacher, from beginning to end, will require of his scholars, in their turn, to invent something analogous to the lesson they receive: at first, only an adjective, a noun, or a verb; next a simple, a compound, and a complex proposition; then phrases of all kinds, in measure as they are developed in the graduated syntax. In the other parts of instruction in language, the pupils will also be called upon to originate after the example set them by the book or the teacher. These compositions will be not only spoken but written; and the latter will be carefully corrected both as to diction and orthography.

But hitherto we shall have had only fragments of composition, for by these we must begin. Afterwards we shall advance to compositions properly so called, and the teacher will give the theme. Thus, everything will be measured by the growing capacity of the pupils, and by the wants that will await them in after-life; and in this manner we shall give the finishing touch to our practical course of instruction in the mother-tongue.

Harmony between the different Parts of Instruction.

Regular instruction in language, if complete, will be composed of four separate parts; syntax, conjugation, vocabulary, and composition. Each has its particular province, and its special object.

Syntax begins by the simplest combination, that of the noun, the article, and the adjective; thence it gradually rises to the most comprehensive complicated phrase. Its intention is, first, to make children understand the meaning of these progressive combinations, and then to enable them to imitate these combinations advisedly, whether in speaking or writing. Syntax is the foundation of regular instruction in language.

Exercises in conjugation join on to it immediately, as an integral part. Syntax, having to attend to construction, cannot, without breaking the thread of its lessons, enter into all the details required by the irregular conjugation of our verbs, and yet it cannot advance a step without their aid. On the other hand, propositions and phrases are not always of such a nature as to allow of being declined through all the different persons and tenses of the verb. Therefore, an attempt to amalgamate syntax and conjugation is injurious to both; in my first school I taught them separately, whilst I made them advance side by side; and though in my *Grammaire des Campagnes*, published in 1821, for the use of the rural schools of my country, I departed from this principle for the sake of brevity and simplicity, I did so with reluctance, for I continually felt the imperfection of my work.

Though syntax and exercises in conjunction should be separated, yet they must advance in unison. Syntax must have the pre-eminence, and conjugation be subordinate to it. Its uses are various: sometimes it will prepare the verbs which syntax requires for its graduated sentences; sometimes it will avail itself of these sentences for the purpose of conjugating the verb through the persons and tenses, and will thus give children the habit of expressing themselves readily and accurately.

Our pupils always conjugate by propositions or phrases,

and never the verb alone. Syntax requires this, and conjugation also gains by it; for the different forms of the verb thus acquire their full meaning, which they never can have when standing alone. What can be more distasteful than those dry and endless PARADYGMS, with which the memories of children are overloaded, as if for the very purpose of tormenting them? Assuredly these wretched skeletons must be cast aside. Only make young pupils conjugate such and such tenses of the verb, first by propositions, then by phrases, and you will see them take pleasure in the lesson, because they will have a thought to work upon, and will see an object in what they are doing.

Vocabulary is called upon to supply syntax and conjugation with new materials, and amongst others with the synonymes which are placed at the end of its series. Derivation must occupy the first part of it, in order to give an air of clanship to the words, and to afford access to many by means of one. Consequently, this vocabulary is not alphabetical, but it classes words according to their derivation. Homonymes and homographs will also have a place in it; the former, in order to obviate mistakes in writing, the latter, in order to point out the various meanings of a word which may to the eye and ear be unchanged. Vocabulary is, then, an integral part of instruction, inasmuch as it furnishes syntax and conjugation with the materials they require. Nevertheless, as we must draw from each separate means of instruction, all the advantages it can afford, we ask, in the name of Didactics, that pupils should be called upon to contribute their mite towards vocabulary, and to use their utmost endeavours to enlarge it. Moreover, they should be invited to introduce each new word into a proposition, or a phrase of their own. Thus the teacher will discover whether they rightly understand its meaning, and may rectify any misapprehension. Besides, he, as their guide, must compose in his turn, in order to give as it were the tone which his pupils should adopt. This will be a great assistance to them, nor will they fail to avail themselves of it, for children are mimics, and analogy is their rule. It is needless to add that this

ocabulary will be entirely practical, and that, while it ives a helping hand to syntax and conjugation, by furnishing them with materials, it receives in return their assistance in its exercises, and thus becomes something better than a mere dictionary.

Compositions, properly so called, will come later in our course of language; for our pupils must previously have acquired ideas, a certain degree of intellectual developement, and of correctness in expression and writing. If we forestall we shall only cause embarrassment and disappointment. Now syntax may be divided into three principal sections; syntax of the proposition, of the phrase of two propositions, and of the phrase of many propositions. As a connected text may be formed merely of propositions, the first section will end with compositions in this style; and direct instruction will furnish some. They will serve, at the same time, as an abstract of this syntax, and as models for the essays of the pupils. Afterwards, composition in phrases will be combined with the second section, and will expand with it.

We do not assign a separate department to orthography and punctuation, for this obvious reason, that they must be taught throughout our whole course, which undertakes to teach our pupils to write correctly all that they speak, and exercises them continually in this practice. Rules of orthography belong decidedly to syntax and conjugation, and vocabulary, which treats of derivation and homonymes, must supply its practice; but as this is so irregular, so capricious and difficult to acquire, it must be attended to in the two other branches also. Now this is easily done by frequent exercises in spelling by heart, which will also prove an advantage to vocabulary. At first, spelling will extend to a great many words, but its compass will be gradually circumscribed in measure, as the master will see its good result in the written exercises of his pupils.

Chapter II.

A Sketch of my Course of Instruction in the Mother-Tongue, and some Explanatory Observations upon it.

The instruction which I finally established in my school has already been cursorily alluded to in the last chapter; but I shall now add some further developements of it, in order to have an opportunity of assigning my reasons for the plan I adopted. I shall at present consider instruction in language solely in a grammatical point of view; but every thinking reader will perceive that such a system of teaching, from its vast and progressive form, as well as from the exercises connected with it, must prove a course of mental gymnatics adapted at once to the wants and to the capacity of childhood.

It would here be both tedious and useless to enter into all its details, but what I mention will imply what I omit; so I shall only give partial sketches, together with a synoptical table of the whole plan.

Syntax forms the principal part of regular instruction in language, for its province is to combine words for the expression of thoughts. Vocabulary and Conjugation are enlisted in its service: the former supplies the words of which it composes its propositions and phrases*; the latter gives the different forms of the most important word, the verb; and its modifications to express persons, times, and moods, or the particular variations which convey certainty, doubt, desire, &c. On the other hand, Syntax prepares the elements for every kind and variety of composition, since all are formed out of propositions and phrases. Consequently Syntax is the object of Vocabulary and Conjugation, as well as the source from whence composition derives materials for its work; and on syntax, therefore, must be bestowed the greatest attention in any

* The word phrase is used by the author to denote a passage made up of a series of propositions.

course of language. I have subjoined a sketch of the first part, which will give an idea of the whole.

SYNTAX OF THE PROPOSITION.

CHAPTER I.—Notions of the connection between the noun, the article, and the adjective *.

CHAPTER II.—*Simple Propositions*, with the simple tenses of the verb in the Indicative, (1) with an object, (2) with an attribute.

CHAPTER III.—*Simple Propositions*, in their different forms;—positive, negative, interrogative, imperative, and passive.

CHAPTER IV.—*Simple Propositions*, with compound tenses of the indicative, and with pronouns as objects. Notions of the construction of participles.

CHAPTER V.—*Complex Propositions*, where there is an indirect as well as a direct object †.

CHAPTER VI.—*Complex Propositions*, where there is an infinitive with the words attending it.

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* The words of the original, "*Le nom, l'article et l'adjectif en accord*," are not literally applicable to the English language, since the terminations of its adjectives do not vary. But it is important that the pupil should, without delay, acquire a notion of what an adjective is, viz., that it is a word always *attached* to a noun. In fact, the adjective does *agree* with the substantive in English, as in other languages; only, as it is invariable in form, it needs only to be written by the side of it. The plural is marked by the omission of the (indefinite) article, "*a good man,—good men.*"

† The dative case had been called, by a previous grammarian, "le cas *terminatif;*" and the Père Girard adopted the word "*terme*" to express what is here meant by "*indirect object.*" The *subject* answers to the question *who* or *what?*—the *direct object* (*objet* simply in the French) to the question *whom* or *what?*—the *indirect object* to the question *to* or *for whom* or *what?* The word "*term*" would not have conveyed the same idea to an English as to a French reader: but the idea of making this part of a sentence the subject of a separate chapter in the educational course was too valuable to be thrown away: and the phrase "indirect object" has been adopted as being, though more clumsy than the other, yet easily understood, and in harmony with other grammatical terms. The Père Girard justly observes (p. 82 of the French edition) that grammarians often confounded very different elements of thought and expression under the common denomination of *régime* or *complément.*

CHAPTER VII.—*Complex Propositions*, with words expressive of real or imaginary position, of time, quantity, agent, end, or means; of reason, manner, object, exception, exclusion, opposition, agreement, comparing, substitution, result, condition, and all *determinatives* (as they may be called) which answer to particular questions. Notions of prepositions and adverbs.

CHAPTER VIII.—*Complex Propositions*, when the nouns have other words attending on them.

CHAPTER IX.—*Complex Propositions*, when the adjectives have other words attending on them.

CHAPTER X.—Particular forms of expression in propositions, such as *ellipses*, *pleonasms*, *inversions*, and *figurative modes of speech*.

CHAPTER XI.—*Complex Propositions*, when the subject, direct object, indirect object, &c., are complex.

CHAPTER XII.—*Recapitulation* of the preceding syntax, by help of continuous passages, for the pupils to analyze. Then subjects for their first attempts at composition, properly so called. Then continuous passages, with the exercises, consisting at present only of various kinds of propositions.

It requires no great experience in teaching to perceive at once that the preceding sketch includes the whole syntax of the proposition, and that it is strictly progressive, leaving no hiatus, but ever advancing continuously. On this head I confidently appeal to the judgment of those who are versed in the science of education, and shall now comment upon some other points.

1. Grammars of words confound propositions with phrases. This is contrary to the fundamental principle of our method, which requires a regular developement and gradually advances from simple to compound. A grammar of ideas must adhere strictly to this rule, while others which only aim at words, violate it from first to last; and the result is that they succed but ill with childhood, which is so closely akin to nature that it cannot adapt itself to any teaching repugnant to it.

2. Our syntax is, from first to last, practical. It always begins by facts, and deduces from them notions and rules. After suitable observations on any proposition, it presents to the pupils a series of analogous examples, for them to repeat and to analyze, in order to impart

to them, with the principle, the habit of suitable expressions; and it also requires that they should compose in imitation of these models, thus putting the finishing touch to its practical work.

3. It is also a rule in this syntax, that the pupils should render an account of the sense of each proposition before they proceed to analyze it; and it is left to the discretion of the teacher when to ask or when to give this explanation. At first he will oftenest adopt the latter course; for it is obviously his first duty (though one much neglected by grammarians in general) to make his pupils understand the lesson he is teaching them.

4. It is further to be observed, that in our sketch of syntax, all the analysis of propositions, and all the synthesis, are obtained by means of suitable questions. For the subject we ask, *who* or *what?* for the object, *whom* or *what?* for the indirect object, to *whom*, to *what?* In the seventh chapter we have noticed eighteen different kinds of determinatives, each of which has its corresponding question; and these questions are of essential use in the education of childhood; for they bring down abstract notions from the high regions they inhabit, and place them within the reach of the child.

5. Chapters eight and nine shew the different attendants on nouns and adjectives; in a syntax of ideas, and a progressive syntax, these attendants (*complémens*) must take their place after the determinatives which serve to complete the quantitative sense, as it may be called, of nouns and adjectives; and though this delay is inconvenient, because it prevents the developement which would be desirable in the propositions of the preceding chapter, we must nevertheless submit to it.

6. The tenth chapter points out the irregularities of expression which will have appeared from time to time in the preceding exercises; for how can they be avoided, when they occur so frequently in language? In this respect general views and directions should be given to the pupils, and this is the place for them. Figurative expressions in particular require explanations, for they are the work of the imagination, which is but too apt to lead

us astray if we have not early learnt to understand its language, and to take it at its just value.

7. The complex proposition naturally places itself after all the others, because it combines several; and this fusion is a grand operation of the human mind, tending to unity, and seeking to concentrate on one focus a multitude of ideas, so as to form out of them but one and the same thought. Here also the laws of gradual progression must be attended to, in order not to discourage the child, but to enlarge his conception by degrees; for this should be the constant object in education.

8. Lastly, in a well-regulated system of teaching, while we make continual progress, we must also frequently go over the ground again, in obedience to the maxim, "Repetition is the very soul of instruction." Our lessons will thus not only make an indelible impression, but they will appear in a new light, because the pupils will have acquired more knowledge, and will, consequently, apprehend them more fully. These repetitions will not be wearisome, because the subjects will be differently grouped, and we shall thus produce a continual variety, as will be shewn by our sketch.

Nevertheless, I have thought it advisable to conclude this first part of syntax with a general recapitulation; and for this purpose I have grouped together a variety of propositions on one and the same subject, thereby forming a consecutive text, without phrases, and without conjunctions; the propositions belonging to the same group being connected merely by their affinity and proximity. The following are the heads of the eleven subjects:—

1. The child accounting for his entrance into life, and his position in it. 2. The rising of the sun in the spring. 3. The harvest. 4. The setting of the sun. 5. The moonlight. 6. The soul in contradistinction to the body. 7. The plant compared to the human body. 8. The animal compared to the plant. 9. Man and the animal. 10. God and man. 11. God the universal Father of men.

The text of each group is consecutive, in order to accustom the child to distinguish the several propositions

of which he must give a separate account. Each division is followed by a subject, which the pupil must develope, with the assistance of some hints that will be given to him; and this is a first attempt at composition, which he is required to make in imitation of the model set before him.

SYNTAX OF THE PHRASE.

This is divided into two parts; the first is composed of phrases of two propositions; the second includes phrases of several. The sketch of it here will be but very roughly chalked out, because this will suffice to give a just idea of the system.

PHRASES OF TWO PROPOSITIONS.

First. Phrases simply grammatical. 1st. Those in which the second proposition expresses the object of the first in answer to the question *what?* first, directly; then with the intervention of the word *that;* without the subjunctive, and afterwards with the subjunctive. 2ndly. Those in which one of the propositions, answering to the question *which?* and introduced by the relative *who*, of *whom?* &c., explains one of the parts of the first or principal proposition.

Second. Logical phrases, formed of two complete propositions, united so as to form but one and the same thought, composing the following series: 1st, addition, this and that; 2nd, the alternative, this or that; 3rd, contrast, not this but that; 4th, exclusion, this without that; 5th, exception, this except that; 6th, definition of time, this before that; 7th, comparison, this like that; 8th, proportion, this as much as that; 9th, hypothesis, if this, then that; 10th, reason, this because of that, or this and therefore that; 11th, object, this with a view to that; 12th, obstacle overcome, this notwithstanding that.

PHRASES OF SEVERAL PROPOSITIONS.

First. The phrases of three propositions constitute the first grade here. They require more intellectual develope-

ment than the preceding ones, and this will come by practice. These phrases differ among themselves, inasmuch as they may contain two propositions merely grammatical, or only one that is so, or none at all. These last require the greatest effort of mind, and therefore should come last in this series.

Secondly. The phrases of four or five propositions, or more, form the highest grade of our progressive syntax, and our special object in this last part is to give correctness of reasoning.

It would be useless to add to this second part of the syntax any observations in justification of it, because such will occur of themselves to the reader; as it is obvious that such a plan of syntax passes regularly through the whole province of language. I shall, therefore, proceed at once to consider the three parts connected with it.

CONJUGATION.

Exercises in conjugation must necessarily accompany syntax, for it belongs to them to develope the different forms of the verb, and to teach children their signification and their use; and this knowledge can only be acquired by frequent exercises.

Conjugation, advancing step by step with the first part of syntax, is also performed by propositions, and supplies it with the simple and compound tenses of the indicative, then with the infinitive in its two forms, and with the imperative. Lastly, it gives the two conditionals, for the use of the proposition, but mainly with a view to the phrase which will follow.

Engaging in the service of the phrase, conjugation is performed by phrases in the second part; and here its task is to pass on to the subjunctive, and to teach pupils the agreement of the tenses, partly by rules, but still more by practice. It will also take occasion to introduce the participle.

Thus will conjugation come in aid of syntax, while *steadily furthering* its own particular object. It will not *only place the* verb in all its different forms at the disposal

of exercises in syntax, but it will be a continuous syntax in itself. Sometimes it will prepare propositions and phrases which will afterwards undergo a regular analysis; sometimes it will adopt the propositions and phrases which have been analysed, and will decline them through the different tenses and persons; thus imprinting correct forms of speech on the minds of the pupils. In this manner language will be taught, as it ought to be, by practice; but the rule will cast light upon the practice. On the other hand, exercises in conjugation will follow the example of syntax, in leaving some scope for invention.

VOCABULARY.

It is not a dictionary in alphabetical order that we here place in the hands of children, for them to turn over its pages, and hunt out words which they do not know, and which they do not care to know. These strangers must be led out to meet them, and they must be enticed to make their acquaintance in order to enlarge the confined circle of their ideas. The black board must be employed for the purpose. The master will write upon it the words that he has selected for the exercise, or that the pupils themselves furnish. The object is to make them learn or discover the sense of these words; and they are invited to form propositions or phrases freely upon each. In this exercise the master is not only the living dictionary, who attaches the proper signification to the several words, but he also corrects any inaccurate thoughts and false expressions. He takes care, moreover, to enliven the work, and to interest the pupils in it; and he himself gives the tone, in order that it may be followed, and may awaken analogous ideas in their young minds.

A note-book made out for the use of the master alone regulates this lesson; and it suggests thoughts to be expressed on several words of the series appointed for the day. Thus the note-book gives the tone to the master himself, in order that he may work on steadily for the interests of the course of language.

Derivation is the corner-stone of vocabulary. It leads

the pupils on from what is known to what is unknown, by tracing the derivatives to their root. This is done at first on a small scale, with the different kinds of words, and is afterwards applied to whole families of words; and meantime the scholar learns to distinguish the initials and the finals which assist in derivation, and which modify the signification of the word itself. In this long series will also be included homographs, homonymes, compound words, derivatives, and words of opposite signification; and lastly, as has been already said, a selection of synonymes. Thus will a large portion of the materials of language, as far as regards their meaning and orthography, be passed in review.

It is unnecessary to dwell upon the advantages of such a vocabulary, both for written and spoken language, and I shall, therefore, only mention one fact in support of it, viz., that it succeeded in my own school far beyond my expectations. The pupils entered into it with the utmost interest and animation whenever the teacher himself did; and it is obvious that intellectual developement, as well as command of language, could not fail to be greatly aided by it.

COMPOSITIONS.

A course of language to be complete must be accompanied by a series of compositions of a different nature. The subjects will be suggested to the master by a note-book, which he alone will have; narratives, familiar letters, descriptions, dialogues, fables, little treatises in a modest epistolary form; and then, by a contrary work of the mind, some abstracts or summaries of connected pieces. Such will be the different kinds of composition which will advance together with the syntax of the phrase of several propositions, and which will complete our course.

I need not say that the treatise and the abstracts must come last in order, by the side of synonymes, in the vocabulary; but all the other kinds may be mingled together fortuitously, for the sake of variety, and to render the *lesson more* attractive.

There is a gradation also to be observed in the dicta-

tion. It should at first be fuller, and contract by degrees, in order to leave more scope to the invention of the pupils, in proportion as they gain strength and knowledge by practice. Thus, for example, the teacher will begin by reading or relating some trait in history; this will be repeated by one or two of the pupils; then all will write it down; and the whole will be a mere trial of memory. Afterwards invention will have its share of the work; the dictation on the black board will only indicate the principal points, introducing in parentheses the usual questions in grammar: *Where? When? Why? Wherefore?* and then, little by little, the questions will cease altogether, and only the general subject of the narrative will be given.

COMBINATION OF PARTS.

Syntax being the most important part of language, must be the basis of the whole of our teaching, and vocabulary and conjugation will be annexed to it; but vocabulary need not wait for the developement of syntax, or be bound at first by its trammels. Later, however, it will refer to the rules of syntax as opportunity offers. Conjugation will also commence together with syntax, though it cannot give the names of the tenses and persons till syntax shall have supplied them.

Vocabulary and conjugation will advance step by step with syntax; but the latter will be entitled to two lessons for one of the others. A few compositions of each kind will be drawn up by the pupils during school-time, and under the eye of the master, after he has given the necessary directions; and the first attempts will be only by word of mouth; with these exceptions, the compositions will be the work of the pupils in private, and the master will look them over in school. It will not be necessary to make a critical review of each, but only to point out striking defects or merits; and in such a manner as shall be profitable to all, and shall convince each that his own particular work has not been overlooked. I now subjoin a Table *of the* whole plan.

FIRST PART.

Syntax of the Proposition.	*Conjugation in Propositions.*	*Vocabulary in Propositions or Phrases.*
The Noun. the Article, and Adjective	Simple Tenses of the Indicative	Derivation
A simple Proposition in all its forms	The Imperative	By the Initial Syllables
Compound Proposition	Compound Tenses of the Indicative	By the Final Syllables
Complex Proposition	The two Conditional Tenses	By Initial and Final Syllables
Peculiarities of Expression		
Recapitulation		

SECOND PART.

Syntax.	*Conjugation.*	*Vocabulary.*
Phrases of two Propositions	By Phrases with the Subjunctive and the Infinitive in *ing*	Derivation
Grammatical Phrases	Agreement of the Tenses	By Families of Words, with a mixture of Homonymes and words of opposite Signification
Logical Phrases		

THIRD PART.

Syntax.	*Compositions.*	*Vocabulary.*
Phrases of three Grammatical and Logical Propositions	A mixture of Narratives, of Familiar Letters, of Dialogues, and Descriptive Pieces	A Selection of Synonymes
Phrases of four or more Propositions	Their Treatises, Summaries, and Abstracts	Also of words expressing Genera and Species
The Logic of Childhood, and, at the same time, of Life		Also of words with a Literal and a Figurative Meaning

BOOK III.

INSTRUCTION IN THE MOTHER-TONGUE CONSIDERED AS A MEANS OF MENTAL CULTIVATION.

THE mother, when she speaks to her child in order to endue his lips with speech, knows that her dear pupil is an intelligent being, and that he will daily become more so. Ignorant as to the means of cultivating his opening faculties, she only seeks to instruct him, and does not think of regulating her instruction so as to make it a course of mental gymnastics. Her ignorance is excusable, for it is involuntary, nor is she herself conscious of it. But we cannot say the same of professional teachers, for they should not enter upon their dignified office without having seriously studied the science which they profess.

Regular instruction in the mother-tongue is one of their principal duties, and that to which they devote most of their time. This is right, if the method be right also; which depends on its being carefully adapted to the cultivation of young minds; and this cultivation is composed of two elements, which must be sedulously combined, if we expect a satisfactory result.

If you look at grammars and their appendices, you will find an immense heap of indiscriminate, incoherent ideas, which have been selected from our standard works, merely for the sake of the words and expressions which compose them. But why should not the sentiments also be taken into account, so as for the series to form a suitable course of instruction, which may connect itself with that of the mother, in order to develope and strengthen it? We have already said that the selection of subjects *is immaterial to instruction* in language, which only

requires for its individual work a variety of terms and expressions. We demand, then, in future, that teachers walking in the footsteps of the mother, should, from first to last, make their lessons instructive, and thus rescue themselves from their present degradation, which is alike injurious to childhood, to families, and to society at large. The mental faculties can only be cultivated by means of knowledge, which must be infused with due method and measure. On the other hand, this knowledge will not be duly apprehended, and will remain barren, if you neglect at the same time the developement of the faculties which are to assimilate it, and which must, for this purpose, be expanded and improved. Now this intellectual cultivation depends on the nature of the food which your instruction supplies, and on the method you pursue in your lessons, and in the exercises connected with them.

In the more comprehensive course of language which we suggest, the principle and method are equally important. They must, in Montaigne's expressive words, "mould while they furnish, and furnish while they mould the mind of youth." In practice, these two things go together; but in theory they must be separated, in order to determine with precision the work which belongs to each.

We shall begin by enumerating the intellectual faculties which children bring with them on their first entrance into our course of language. Then we shall pass on to the instruction and exercises which must be combined with it, for the due cultivation of the mind; and we shall, in conclusion, add a few reflections on the practicability and advantages of this important combination.

Chapter I.

On the Intellectual Faculties of Pupils entering on a Course of Instruction in the Mother-Tongue, and on their Developement.

1. *Indication of these Faculties.*

Philosophers, in their eagerness to mark out all the shades and particulars of our intellectual faculties, have been very prolix in their enumeration; but we shall limit ourselves to what is absolutely necessary, and only notice the essential and generative faculties with which we have to do. These are, 1st, Perception, or the faculty of receiving impressions from without or from within; 2ndly, Intelligence, or the faculty of apprehending the relation and connection between the various subjects which experience furnishes; 3rdly, Memory, or the faculty of remembering what we have already thought; 4thly and lastly, Imagination, or the faculty of inventing things with which experience has not familiarized us.

Perception, or the Faculty of receiving Impressions.

Perception is the main-spring of our life, for it sets in motion all the powers which constitute our existence, and its sphere is very extensive. First, to begin with what is most distant, it gives us our knowledge of the starry firmament, and of the earth, with all the vicissitudes which pass over it; and the eye is its faithful handmaid; for since the invention of the telescope and microscope, its dominion has, through their instrumentality, been extended over two new worlds; that which is infinitely great, and that which is infinitesimally small.

Perception has another province, which is much nearer to us, and incomparably smaller, since it does not extend beyond the narrow confines of our own body. Thence come to us divers sensations, which indicate, however obscurely, the various parts of our internal organisation, their action, their condition, their wants. This little world, as the *ancients delighted* to call it, furnishes ample matter

for observation to the immortal spirit, which shares here below, the lowly condition of its earthly tenement, for the sake of the shelter and convenience which are derived from it. This stranger in the corporeal world has an immediate object, which its inmost consciousness reveals to it; and this object is *self*, with all that it is, thinks, wills, suffers, and does; with all that lies hid in the secrecy of its impenetrable recesses; here are manifested the innate powers of the soul, its primitive tendencies, and those which it has afterwards acquired of its own free will; here is a complete PSYCHOLOGY for us to study; a book ever open, but, alas! how little read; for few, even among adults, ever condescend to cast a glance on its pages. True, we must learn to read it, and few are taught even its alphabet!

The senses in general transmit to us their corresponding impressions; and it is not their fault, but ours, if we remain ignorant of that which it is needful we should know; to see effectually, we must look; to hear effectually, we must listen; and so on with all the other senses, which fail not duly to supply us with their impressions; but these impressions must be carefully retained, and assiduously courted, if we would learn all that they are capable of teaching. Perception is a faculty at once passive and active; passive in receiving impressions, active in applying them.

Intelligence.

Intelligence is first awakened, and afterwards kept in action, by perception, which continually supplies it with a succession of new objects; and further keeps it on the alert by its stimulants, whether agreeable or disagreeable. These stimulants allow no rest to that *self*, which is at the same time a thinking and a sentient being: and as a thinking being, it compares the various objects presented by experience; it judges of their resemblance, or their difference, of their mutual connection, as cause and effect; it classifies, generalizes, or individualizes them; in short, *it forms systems* of thought on every possible variety of *subject, and often* by very remote combinations.

This work is not carried on arbitrarily, but is necessarily regulated by two great principles, which are given to us together with intelligence, in order to guide it to truth and guard it from error. These principles are harmony and causation. The dominion of the first extends over the whole range of thought, in order to exclude contradiction and produce concord. The latter only bears upon the connection of cause and effect.

Intelligence, guided by the principle of causation, ranges through the world of organized and unorganized matter, and advances from them to the world of spirits, ever resting on that *self* which is its key-stone. It can also pass in review the connection between mind and body, and it everywhere discovers things being derived from, and arising out of, each other. The connecting links are often very numerous, and it never will be satisfied till it has reached the first, and ascertained the support which bears the whole chain; for that alone is the efficient cause. Thus it traces back the whole human race to our first parents, and from our first parents to their invisible Author, whom it places on the throne of the universe, which could no more create itself than the first man could have made himself.

In virtue of the principle of harmony, which is innate in us, we admit as true all that is in accordance with the thoughts which we have previously conceived, believing, whether justly or not, that they are faithful images of their objects. On the other hand, we reject as false whatever ideas appear to us incompatible with those which we have already admitted as true. In general, human intelligence seeks after *truth*, or the agreement of thoughts among themselves and with their objects.

To the principle of harmony, which is, as it were, the very soul of our soul, is of course added a scale of valuation, which fixes the relative value of things according to their different qualities. And in this *tarif*, which we can neither make nor alter at will, mind is worth more than matter; man than animals; organized than unorganized bodies.

Continuation.

There is within the range of human thought what I would willingly call a sacred province, for it is that of morality; and the child who comes to us from home, has already entered it. At first he judged of such actions, words, and affections as came under his observation, solely by their effect, whether pleasant or unpleasant, upon himself. Self was all in all to him; but now he has begun to understand what affections, words, and actions are in themselves, and quite independently of their consequences: he has entered the moral world. I will just give a sample of Catechism, putting the customary questions, to which the pupil must give his own answer.

Q. Why ought not you to take anything in this house without your parents' leave?

A. Because everything in the house belongs to them, and not to me.

Q. Why ought you to try to please them?

A. Because they have always taken care of me.

Q. Why should you believe what they tell you?

A. Because they know better than I do.

Q. Why ought you to return what has been lent to you?

A. Because it don't belong to me.

Q. Ought you ever to be unkind to other children?

A. No; because I should not like them to be unkind to me.

Q. Ought you to do good to others?

A. Yes, certainly; because I should like others to do good to me.

Q. How ought we to behave to our fellow creatures?

A. As we should wish them to behave to us.

Q. Why?

A. Because they are men, and children of God, like ourselves.

Q. Is it right to refuse bread to the poor, and give it to animals?

A. No, it is very wrong; for men are of more value *than beasts.*

I shall confine myself to this specimen, which is sufficient. If I do not immediately get the desired answers, I am sure that I shall soon arrive at the substance of them, if I assist the child by slightly varying my manner of putting the question. Let us now make a few simple observations, which arise out of this little Catechism.

I asked the child *why* he ought to do such and such things, and why he ought not to do such and such others. He answered me by assigning the *why*, or the reason of the duty which he recognized; and his reasons were always evident and palpable.

All my questions were practical, inquiring what ought or ought not to be done. The child's answers were of another nature; they were theoretical, assigning the *reason* of the duty.

If we compare the reasons assigned by the child with the questions submitted to his judgment, we shall see clearly that his decisions are in accordance with the great principle of harmony or *suitableness* which governs our thoughts. Wherever the child found agreement between a mode of action and the nature of the object to which it refers, there he unhesitatingly decided that a duty is to be fulfilled. Wherever, on the contrary, he observed discordance between a mode of action and the object to which it refers, he pronounced that it is wrong, and must not be done.

To the principle of harmony the child adds what I have called above the scale of valuation; and by this scale he places his parents above himself, his companions on a level with himself, and man above animals, thus measuring and regulating duty by the different value of the subjects to which it refers.

Lastly, the reasons of the child are entirely borrowed from the actions themselves, and the objects to which they refer, without any view to the advantage or disadvantage that may accrue to himself. He does not confound what is right with what is agreeable or useful; for this would not be morality, but prudence based upon self-interest. Morality resides in the conscience, or *the inmost supreme* conviction of man; and is placed

there as a check to self-interest, and in order to inculcate this great maxim: "First, what is right; next, what is agreeable."

Here then we have clearly ascertained a point which is of the last importance in education; and we have been led to it by the simplicity of the child. In morals we all speak the same language, whatever may be the condition in which we are born and spend our lives. What is right in itself, irrespective of all personal advantage, we call just, equitable, decent, right, beautiful, and honest: the reverse we call unjust, iniquitous, wrong, indecent, unhandsome, dishonest. Now, all the words of the first series mark the agreement between the action and its object; those of the second, the discordance between them. The epithet just is primarily given to a measure which exactly fits the object measured; then to an expression which corresponds with the thought which it should convey; and lastly to an act of the will which is in accordance with its object, as for example, the payment of a debt, the restitution of a loan, gratitude towards a benefactor. The epithet equitable is exclusively employed in a moral sense, and implies the idea of equality between what *is* and what *ought* to be done. The word ought manifestly refers to the moral suitableness of which we are now speaking. The words decent and indecent are only applied in the same sense; and we often use in their stead the expressions fit or unfit; but while thus employing them we do not allude to any personal advantage that might accrue from such and such modes of acting or speaking, but exclusively to the action itself. Do we not continually hear, "I would willingly do or say such a thing; it would be advantageous and agreeable to me; but it is not fit to do or to say it, it would be wrong!"

The word beautiful was first applied to corporeal qualities which please the eye; and from thence was extended to qualities and productions of the mind; and after having spoken of a beautiful thought, a beautiful book, the transition was easy to a beautiful action, a *beautiful character*, for we discover beauty wherever there *is harmony and grace*. Not so the words honest and dis-

honest, for they are used exclusively in a moral sense. They attribute honour to all that is just or proper in the affections and conduct of men; and dishonour to the reverse. Does it ever occur to us to apply the terms beautiful or honest to a man's selfish gains or enjoyments? On the contrary, if in his pursuit of them he offends against the laws of his relationship to his fellow men, we pronounce him to be a bad, a dishonest man; we despise him. Attempts have sometimes been made to deny to human intelligence its moral attributes, on which obviously depends all the well-being of families, of society, and of life in general. With this view, all the incongruous opinions among men about right and wrong have been adduced. But these differences of judgment cannot prove the absence of the great principle of morality, for this all men recognize, however their standards of it may vary. This difference arises out of their different manner of judging of the relationship between actions and their objects; and thus, while all set out from the same principle of harmony, they yet come to very different moral conclusions. If all could contemplate actions and their objects in the same point of view, all would arrive at the same conclusions.

We have dwelt at length on the moral attributes of human intelligence, because it is of the greatest importance that teachers should form a just and clear idea on this point; for if they have only obscure notions on the great subject which should call forth their utmost energies, they will never know how to guide their pupils aright towards the end at which they aim.

Before we pass on to another intellectual faculty, we must make one more observation. We have hitherto comprised under the term *intelligence* all those powers of the mind which apprehend and work out the materials supplied by experience, whether external or internal; and which, rising above this material world, seek also to comprehend within their grasp the world of spirits. In our short nomenclature we have incorporated reason with intelligence; and so does the language which is in common use among us. But if greater precision is required,

we should define reason as the noble faculty from which are derived the great principles of harmony and causation, and intelligence as the active faculty which applies them to all the ramifications of our thoughts. Reason then, as belonging to the very essence of human nature, which never alters, would, in our acceptation of it, be infallible, and error would only be ascribable to intelligence, which, in the discharge of its duties, depends on attention and reflection, qualities which are under the control of our free-will. Intelligence would then assume the name of good sense whenever, in accordance with reason, it arrived at truth. Therefore, in order to be more explicit, we shall in future use the terms reason, intelligence, and good sense, in this acceptation of them.

Memory.

The mother shows an object to her tender pupil, in order to convey the idea of it to his mind, and then adds the name as the means of recalling the idea. Thus the memory of things is connected with the memory of words, and the former will present themselves to the mind, as soon as the latter meet the ear or the eye. This the teacher of language may rely upon; but let him remember that the moment his instructions go beyond the family vocabulary, he must acquaint his pupils with the things signified, if he wishes them to understand their signs.

Memory is the faculty of recollection; but this faculty works in a twofold manner. Ever active, it incessantly re-produces the past; but ever obedient to our commands, it interrupts its work in order to bring before our eyes that which we require of it. This double power of memory is most important to teachers, if they know how to avail themselves of it. Memory is a sort of storehouse, in which are laid up all the perceptions of the senses and the thoughts which have passed through the mind; and the vividness of recollection is always in proportion to the depth of the impressions that have been received and to the interest they have excited. Everything else is written, *as it were*, on loose sand, and is quickly obliterated.

Now, recollections are not heaped together indiscrimi-

nately in their storehouse, but are ranged in order; and this order has been denominated the natural association of ideas. This association is first classed under the head of *time;* so that simultaneous events are, as it were, all placed together, and successive ones in the order of their succession. Recollections are next associated under the head of *place*, so that objects more or less contiguous are connected together, and mutually recall each other. As soon as we hear the name of a district, a hamlet, a town, a country, all that we have heard about it immediately rushes into the mind, and we have only to make our selection. Another natural association is formed by resemblance—another by contrast; so that, for instance, cowardice recalls the idea of courage; liberality, of avarice; and light, of darkness, &c.

There is yet another law which governs the association of our ideas, and which is the fruit of our own volition. If you frequently repeat a given series of thoughts, or even of words, memory will give it back to you in the same order. You may thus attach recollections to any object or subject at will. You have only to fix them frequently on that object, and you will afterwards never see or think of it without its accessories also presenting themselves to your mind. This voluntary association of ideas, as well as the preceding ones which nature has formed for us, may be of infinite service in education.

When we speak of the spontaneous reproduction of these by the memory, we do not mean to exclude the concurrence of the will, which may make its selection from the multitude of recollections simultaneously presented to it; but it is often so idle, that it floats along the stream, some new object attracting and retaining it, till another arises and captivates it in turn.

The case is quite different when memory, which is subject to man's free-will, is ordered to arrest its action and only to reproduce what he requires of it—it obeys. What is most remarkable in this, is the power that we have of ascertaining whether memory serves us faithfully; and of saying to ourselves "that is the very thing;" for here we see *that there is comparison* in all our reminiscences. We

compare the idea which memory has just presented to us with the same idea as we formerly possessed it. The preceding one had then never been effaced, or how could the comparison and the recognition be effected? It was only out of sight; and all we had to do was to search for it and place it again before our mind's eye. Further, whenever we seek to recall a thing, we have at that very moment its image in our mind, but it is so faint, so indistinct, that we cannot discern its features. At last, by a mental exertion which cannot be expressed in words, a ray of light streams in upon this image, and we instantly recognise it to be the one that was mislaid and that we were in quest of. At another time, the object itself is before our eyes. We think we recognise in it an old acquaintance, but we have forgotten its name; or we know not when and where we have seen it before. We search after that which we would fain remember. Sometimes our efforts are unavailing, sometimes we succeed, and the past steps forth to unite itself with the present. The two friends meet and recognise each other. The meeting and recognition are effected within us and by us; and he who recognises must have already known. By recollection we only bring to light that which was in us, but laid aside, and in the shade.

Memory is indispensable to the mind in all its functions; without its aid the mind cannot think, cannot even have a clear perception of the objects transmitted by the senses; for clearness, in this lowest exercise of thought, requires comparison, and comparison must be based on recollection. Teachers then may well insist on the cultivation of memory; but we ask, in the name of childhood, that they should cultivate the memory of things as their object, and the memory of words only as the means of attaining it.

Imagination.

I take this word in its narrowest signification, in order not to confound its province with that of the other intellectual powers. Imagination invents; that is its attribute. *In order to invent, it* makes new combinations out of the

materials supplied by experience—for it cannot create. There is but one Creator in the universe.

Sometimes it manifests itself in the fine arts, in poetry, music, painting, &c. Here it seeks to produce the beautiful, which in reality is nothing more than the harmony of all the several parts of a composition. Imagination then works under the direction of reason, and when faithful to the inspirations thus received, rises to the noblest and most sublime conceptions. But it often, alas! hires itself out to the service of the bad passions, or of mere frivolity, and thus desecrates itself; for though it may still produce what is new and agreeable, it has lost what is truly beautiful.

Imagination has another field; that of inventions in the vast domain of physics, for the supply of the wants of life, the furtherance of its pleasures, and the advancement of science. Formerly it invented writing, then printing, and more recently lithography. We owe to it the power which decomposes light into its seven primitive colours; also the microscope and telescope, which bring us news from two worlds which are inaccessible to the naked eye. But time would fail for the enumeration of useful inventions. Science has preceded, and chance may have assisted, but imagination has always combined the means.

It shows itself quite in early infancy; for see how the child ranges his little soldiers, his toy houses, or sheep; how he delights in his new combinations, and then calls his mother that she may share the pleasure with him.

Imagination, like every other faculty with which the Creator has endowed human nature, should be cultivated in education, but it must be subjected to severe discipline, for it is ever liable to err. It often indulges in day dreams, and losing sight of realities, engages in the pursuit of vain phantoms, to the injury of the dreamer, of those around him, and sometimes of society at large. Under such circumstances it has been justly styled "*la folle du logis.*"

Imagination, if uncurbed, may sometimes also form seductive images, which, while they captivate the will, *corrupt the heart.* But, on the other hand, it may paint

in lively colours those which elevate and ennoble the mind, and strengthen it in the path of duty.

2. *The necessity of Cultivating the Intellectual Faculties of Childhood.*

Our pupils, coming at seven years of age to our regular lessons in the mother-tongue, have already attained to a very remarkable degree of intellectual developement. In order to appreciate it, you should contemplate them in the cradle, from whence they started, and you will wonder how, in so short a time, they should have journeyed so far. Their mind was then a blank page, on which nothing had yet been written. Their faculties were, as the word implies, mere powers; and now they have become most active ones, and have made great acquisitions in point of general knowledge, of morality, and even of religious notions. Listen to them while conversing freely on objects within their reach or which interest them, you will thus ascertain their progress, and will be convinced that the greatest intellectual developement takes place in the first seven years of life.

Nevertheless, if you contemplate the object which is placed before the novice in life, you will see that a long career lies before him. He has as yet received no methodical instruction on the subject which it is most needful he should know. He has only been supplied with scattered fragments, for the most part casually given, and he himself has culled while on the wing, as it were, that which happened to strike or to interest him. True it is, that in spite of the incoherence of the lessons he has received, or that he has given to himself, his intellectual faculties are developed, and if you watch him for a few minutes, you will see them all more or less in action. This is the bright side of the picture; but now for its shades.

The child, in discovering maternal goodness by means of the benefits he receives from it, has already entered the invisible world, and has even cast a few glances upwards towards heaven; but generally speaking he lives under

the empire of the senses, and is wholly engrossed by present objects and by the passing moment. To make him a man, we must therefore habituate him in the world of thought, by first turning his attention inwards to that mysterious *self*, which he ever feels, but with which he has hitherto made no acquaintance, because he can neither see nor handle it. He is as yet but an inhabitant of earth, like the animal, and we must make him a citizen of both worlds.

Surrounded by an infinity of objects, which present him with an ever moving, varying scene, he allows his volatile thoughts to run to and fro, just skimming over the surface of things, without even diving into them, so as really to know them. Our object must be to fix him, to give him steadiness. Moreover, as the child yields to each passing impression, he acquires detached ideas, but no knowledge of generalisation or of the sequence of things. We must then extend his view in this direction; we must give his mind the capacity and the expansion it requires.

Lastly, since the child is at once so limited in knowledge and so volatile, his judgment will of course be very defective, and he will often be deceived. Moreover, he is always in a hurry to decide, and has not yet learnt to weigh things carefully before he judges. He needs, then, much assistance towards the attainment of truth, which he unfeignedly loves, and which he thinks to grasp, when he is still far from it. It has been said that he will only arrive at truth through numerous errors. Such is the necessary fate of a being who starts with nothing and aims at the infinite.

Here, however, we must make two exceptions. The child judges admirably of the character of those around him, beginning with his mother, his father, his companions, and he knows how to set about getting what he wants from them. For this he has not only had ample leisure for observation, but self-interest has prompted him to look narrowly, for fear of erring to his own prejudice. And again, he judges most accurately of the good or bad behaviour of others towards himself; and shows, moreover, a nice and profound sense of justice, but only within

the narrow compass of his own life. These exceptions are rays of light for the teacher, who, by means of them, may see what he can do for the cultivation of young minds, and how he must set about it.

Although all the intellectual faculties of the child who enters on our course of language have been more or less in action for some time, this action has not been harmonious; perception has predominated, and imagination next. Intelligence is behind-hand, though it ought to take the lead, and to become more and more reasonable by applying more and more accurately, and in a constantly growing sphere, the great principles which are given for the regulation of its noble work. It is for education to establish that harmony among the faculties which is required by the nature, the dignity, and the lofty interests of man.

3. *Means of Cultivating the Intellectual Faculties in Childhood.*

On this subject we have already alluded to two opposite systems of education; the object of the one is to supply children with knowledge; to instruct them as much as possible; to convert their minds, or rather their memories, into a compendious encyclopædia. The other, on the contrary, sets no value on this variety of knowledge; it takes account only of the intellectual faculties, and endeavours to expand and strengthen them, in the full confidence that knowledge will come of itself when once the mind is capable of apprehending it. Pestalozzi was the first who loudly advocated this system of intellectual cultivation, which he pursued in his establishment in Switzerland, with his characteristic energy and perseverance. He first fixed upon the structure of the human body as the subject on which the intellectual faculties were to be exercised and strengthened, and then had recourse to mathematics, which, in his opinion, presented the best course of mental gymnastics. Then began in Germany those exercises of intelligence which were adopted in different places, *and teachers* decidedly aimed at being, if I may so express *myself, the modellers* of the mind. Having in view solely

what they called *formal cultivation* (for their object was only to form, and not to instruct the young mind), they adopted indiscriminately any means towards this end. One of them, M. Kreuse, selected graduated lessons in the mother-tongue for his course of mental exercises; and so far our views coincided, but it did not enter into the plan of the German to instruct, whilst he developed the faculties of youth; and he fixed by chance on the instrument which he only wanted for the formation and expression of thought.

Teachers who wish in the first place to develope the faculties of childhood, in order to qualify it for instruction, prove, in so doing, that they have studied man as well as the noble art which they profess; but in raising a wall of separation between intellectual cultivation and instruction, in order to make the one precede and the other follow, do not they fall again into error? The developement which they aim at cannot be effectually accomplished by mathematics, as we have before said. It imperatively demands a multitude of various thoughts, which may bring into action all the different faculties of childhood; and by means of which they may be gradually and harmoniously exercised.

Here wisdom must direct the choice, for it is evident that a series of heterogeneous thoughts, joined together by chance, can never produce that graduated and harmonious course of gymnastics which is required for the due developement of childhood. In this consists the real art of education, which must select its materials from the vast field of truth and arrange them in order, so as to form one complete whole.

As this is a matter of the very last importance, we shall endeavour to throw full light upon it. We shall first sketch out the general instruction which is suitable for the pupils in a course of language; and then we shall show, that if, on the one hand, this instruction presents us with that very selection and series of thoughts most suitable to the mental gymnastics which we have in view; so, on the other hand, our exercises will qualify our pupils *to seize our instruction* and turn it to account. This

combination will have two advantages; first, it will save time, of which education ought ever to be sparing; second, instruction will not come too late, as must necessarily be the case when the mind is first to be moulded, and not furnished till afterwards.

As the mother has instructed and developed her child while teaching him language, there is no doubt that art may obtain the same result by the same means, and all the more certainly, because it will do regularly and scientifically what she has only guessed at in the dark, under the guidance of maternal instinct.

Chapter II.

Instruction to be given to Pupils in our Course of Language.

We shall begin by enumerating the subjects which must be included in this instruction, and we shall add a few cursory remarks on their suitableness.

1st.—Enumeration of subjects.

The names of these subjects are as follows: Man, the family, country, the human race, nature, its author, Providence, Christ, the Saviour of man, life beyond the grave, morality as adapted to childhood. Maternal instruction has already touched on all these points, so the pupil in our course of language is no stranger to them; but we must go over the ground again, in order to place them in a stronger light, and give them a surer foundation. What may have sufficed hitherto will not be sufficient hereafter; and education must look forwards, while training its pupils for futurity.

Man.

We shall not, under this head, adopt those endless lessons in which it has been thought advisable to give a minute enumeration of all the different parts of the human body, and then to count, measure, compare, divide, and *subdivide them.* Nevertheless, we shall point out to our

pupils the admirable organs of our body; but it is to the soul itself that we shall chiefly direct their attention, by awakening them to the lessons which our inward consciousness continually affords. Can this be less important, though it may perhaps be less striking than the impressions received through the medium of the organs? and though the pupil, in order to understand it, must look within, which is contrary to his habit, for his attention naturally follows the direction of his organs. Moreover, the objects of internal consciousness, such as thought, sentiment, desire, are of a totally different nature from a head, a hand, a ball, a cake, a tree, &c.; but this difference is the very thing that we should most carefully point out, and it is the habit of looking within that we should most anxiously inculcate, in order to train up our pupils for after-life. We believe that the inscription on the Temple of Delphos, "Know thyself," applies to them also, for we wish to make men, aye, and sensible men of them.

The mother has already spoken to her child of the soul which animates the human body, and which must survive it; but it was out of her power to give him the clear and precise idea of this fundamental truth, which he will require in after-life. Regular instruction in language must develope what has only been roughly sketched out, and must assign reasons for all it teaches. It must give to the novice in life the consciousness of *self;* the consciousness of what he perceives by his various organs, of what he thinks, loves, fears; of what he can, or cannot do; of what he appears to be, of what he is. It must point out, on the one hand, the distinction between himself and the organs which are his agents; on the other hand, the bonds which unite for a season two orders of beings so essentially different. Thus we shall teach him *psychology;* but it will be adapted to childhood, for he will discover it in himself; and the common language of life will suffice, because it expresses all the ideas we shall require for our science. By means of it we shall place in the child's hand the key of the spiritual world, in which we should early acclimatize him; is it not rather his real *home?*

Nor shall we fail to point out the wonderful mechanism of his body. We shall leave, indeed, to men of science their anatomy and physiology; but is it not a disgrace to the teachers of childhood that they should overlook in their instructions those organs which are our medium of communication with the material world? Neither shall we pass by unnoticed the internal parts of the body, on which depend its preservation. From their nature and action must be derived the lessons on health, which the child must know, in order to practise them; for we are less likely to disregard a rule when we understand the principles on which it is based.

The Family.

Children have no recollection of their early infancy, their original ignorance, weakness, and poverty; they do not remember how long they were without speech, nor that it was their mother who endued their lips with utterance. The cares which her tenderness lavished on them; the trouble, anxiety, and expense which their first early years cost to their parents; all this has left no trace on their memory. Even afterwards, they do not consider their helpless and dependent condition in life. They are too apt to regard the gifts of kindness as the payment of a debt; and ingratitude and indocility follow upon forgetfulness and inadvertence. Bring them back, then, to the cradle; seek, by means of their imagination, to identify them with the little speechless beings whom they daily see there; and then you can make out the running account to which every hour adds its unit, and which they can never pay off.

There are also other family relationships which must be pointed out, in order that the pupils may rightly understand their position, and, first, that of equality between brothers and sisters; nor will you neglect to inculcate that servants are their fellow men; and that their dependent situation entitles them to regard and sympathy, rather than contempt.

Society.

In the family there is the authority of the father, who rules while he protects, and the ever-watchful care of the mother, who provides for the wants of all; and this, in our instruction, will be the type of society. It will not enter into details about different forms of government, or into the political discussions they would entail; for this would be to forget that it is children that we have to deal with. But in order to guard them against errors which are too rife, we shall impress upon them that the nation to which they belong is a vast aggregate of families, among which their own is an almost imperceptible unit. We have already alluded to the running account between the child and his parents; and here we shall point out another between the child and society. We shall call the attention of the young citizen to the innumerable benefits which he daily and hourly receives from men in every station and relationship of life. Another thing that should also be pointed out, is the necessity for public authority, which must, after the example of the father and mother in a family, govern the wills of individuals, and turn to the advantage of society at large all that each citizen undertakes for his own selfish benefit. Your pupils will not be slow in discovering that obedience is as indispensable to the economy of the state as of the household. They will also easily understand, that as all the members of the social state derive advantages from its union, so each is bound to contribute to the general fund, and not to live for himself alone.

The Human Race composed of divers Nations.

Our course of language cannot include one of general geography and ethnography; but it presupposes in our pupils the elements of this important branch of human knowledge, as well as the image of the globe or map of the world, which from the eye will have been transmitted to the imagination. The reading lessons which precede grammatical instruction must be of an interesting and *instructive nature*, and why should not they be partly

taken from geography, in order to teach children their position in this world, on which they are born, and on which they live, surrounded by the whole human race? This geography requires an introduction; and its first lessons must be taken from the child's native place. He must learn to observe and to reflect on all that surrounds him, in order to lay up in store the points of comparison, which he will afterwards need, that he may picture to himself the earth and its inhabitants. With this preliminary knowledge he will easily pass on from the known to the unknown, from the small to the great. This instruction must begin with the soil itself, and must point out the various objects in nature; then a topographical plan should be introduced, to represent in miniature the localities which the eye will have apprehended, and transferred to that internal mirror where are faithfully recorded the form and the colour of objects. From this plan there will be but one step to geographical maps, to the map of the world, to the globe. But if you overlook this necessary introduction, you will begin at the wrong end, and the child will have difficulty in making out the map even of his own country. If pupils do not bring with them to our course of language these general elements of geography, no time should be lost in imparting them, together with grammatical instruction, which will gain by the combination. Our own country and the earth, our nation and the whole human race; these are two important distinctions to which our course of language will not fail to direct the attention of its pupils, for they too have their own country, in which Providence placed their infancy; and thus have they been incorporated into one nation to the exclusion of every other. This nation and this country are closely connected with them, and innumerable are the benefits they have derived from them, and from them alone. Our course of language will then loudly proclaim this truth; for it will beware of converting its disciples into shallow cosmopolites, who, under pretence of being citizens of the world, and members of the whole human race, abjure *their own country* and nation, and bring discredit on *human nature by* their cold and senseless egotism. Never-

theless, whilst giving to our country and its children their due, we shall guard youth against that exaggerated patriotism which despises all other nations, and would fain sacrifice them to the interests, or even the vain glory, of one alone.

All the different nations will be represented in our course of language as so many sisters, descended from the same parent stock, having the same race to run, the same rights, the same reciprocal duties; inhabiting the same globe, and encompassed by the same starry firmament. Far from disclaiming brotherhood with the vagrant hordes who still wander at the foot of the Andes, and on the shores of New Holland, or those who still grovel in their *kraals*, and have never yet risen to the dignity of human nature, we shall pity, and pray for them. We shall still find subject for praise in the primitive hospitality of those whom we style barbarians. We shall teach the child to see a brother in the stranger, and shall lead him to feel, "I am a man, and no human being can be alien to me."

Nature and its Marvels.

Instruction in language, which has its own special object and process, cannot comprehend even elementary courses of natural history, astronomy, and natural philosophy; but we shall presuppose, as in the case of geography, that these will both precede and accompany our lessons. Our course of language can only, as it were, glean in this immense field, but for its own sake it should do so in various directions; some of which we shall point out now, and others hereafter.

Nature, which surrounds us on all sides, and unceasingly ministers both to our pleasures and our wants, occupies an important place in language, as well as in our thoughts. Our teaching is then in duty bound to bestow much attention upon it, if it were only in order to familiarize our pupils with the expressions which refer to so comprehensive a subject.

Our teaching requires a vast store for its developement; which, commencing with the noun joined to its *article and adjective*, goes through all the gradations of

the proposition and phrase. How, then, could we afford to forego that which the face of nature so lavishly offers? for none can be more interesting or attractive to childhood, when once its attention has been awakened to the beauties, the marvels, and the grandeur of the earth and skies. Nature is the school of the human race; it opens our mind to everything that is sublime and beautiful, and feeds it with food convenient for it. To this school we owe all our learning, though, after centuries and centuries of research and discovery, we have advanced no farther than the first elements; and these are so extensive, that the life of man suffices not to comprehend them all.

Our course of language will then display the general face of nature to our pupils; although it will leave to the reading lessons which will precede and accompany it, the task of assisting us in this branch, as in geography, which last will also lend us its aid. To children who have never been taught, the earth is only a rugged surface, intersected by water, and the sky a blue ceiling raised a little above our heads, and lighted up on bright nights with sparkling lamps; such is their world, their universe. But we must enlarge their meagre ideas. Without aiming at making them astronomers, which would be quite preposterous, we shall give them some knowledge of the heavens, of the multitude of stars, of their diversity, their respective distances, of the fixed nature of some, of the motion of others, of the perfect order and harmony that prevails throughout this heavenly host, thus scattered through the immensity of space.

On earth we shall point out the most remarkable vegetables and their several localities, their structure, their beauty, their uses, and their propagation, which last is often effected by the winds and the birds. We shall also cast a glance below the green turf, and dive into the entrails of the earth, to point out the mineral treasures which Providence has buried there.

We shall touch lightly on the most remarkable features of zoology, both on land and under water; nor shall *we overlook the* microscopic animals, for children ought *to know how all* nature teems with life, and that it is to

be found in every modification of form and size. Our zoological remarks will extend to the admirable instinct of animals, which we shall contrast, however, with what is still more admirable, human intelligence; and we shall speak of the dominion given to man over all living creatures destitute of reason. Neither shall we pass over one of his exclusive privileges, the use of fire, which is entrusted to him alone, and denied to all who exist around him.

The visible world is suspended in another, which escapes the observation of children, though it is that world which influences the visible one. It is composed of ever active powers which encircle everything, penetrate everywhere, and produce the varying scene which excites our wonder and admiration. Natural philosophy enumerates in this hidden world light, heat, attraction, electricity; and I know not how many secret agencies it must admit in order to account for the manifold effects which it observes. These learned discussions are ill-adapted to children, and we shall confine ourselves to what suits their feeble capacity. But when speaking to them of nature, can we pass over what is most surprising? Certainly not: so we shall, as it were, build a bridge between the material and the untangible world, in order to facilitate the transition from one to the other; for man is no better than the brute beast, if he does not soar above the grosser region of the senses.

We shall also touch upon the principal phenomena of nature, the gradation of organized life, the connecting links between its various grades, and the order and simplicity which are throughout combined with profusion and magnificence. On the other hand, we shall allude to the mysteries of nature which are incomprehensible to us, and even to its apparent irregularities, observing that these mysteries and irregularities only exist in our feeble comprehension, which cannot embrace the immense chain of the universe. We shall, therefore, accustom our pupils to say, like Socrates, "What I understand is admirable; how much *more so* that which is beyond my understanding!"

The Creator and Master of the Universe.

Since the instruction embraced in our course of language will endeavour to awaken our pupils to the beauties, the wonders, and the grandeur of the universe, it will not do this by halves; it will not point to the work without making allusion to the Author of it. On the contrary, it will here again take care to act in unison with the first teacher of language, and it will complete what she has begun.

The mother, educated in the Christian faith, and feeling its sublime and beneficent truths most deeply when she beholds her children around her, constantly bears in mind that first article of the Belief, "I believe in God the Father Almighty, the Maker of heaven and earth;" and it is this belief that she endeavours, little by little, and in the best manner that she can, to instil into her young pupils when she points to the sun which gives us light, to the pleasant fruit, to the beautiful flowers which we could not make for ourselves, and to the various animals allowed for our use. Now, we shall also ever keep in view this same text; but our commentary will be fuller, because our knowledge is more extensive, and we shall therefore convey a more exalted idea of our Creator and Father.

Nothing is more natural to a child than to trace back effects to their causes. Do we not hear him say perpetually, "How did this happen?" "Who did this?" And if you assign a cause which appears to him inadequate, he will either laugh or feel offended. It is nature, human nature, which speaks in him; nor will it be unmoved when you call his attention to the wonderful works of creation. There will be no need of long and learned arguments after the manner of our schools, in order to lead him to God; as each new wonder is unfolded to him, he will say within himself, "Behold His handywork!"

Our statues and paintings, and still more our figurative expressions, which speak of the hand and the eye of God, *might perhaps* lead children to believe that He also has *organs similar* to ours; but it will be easy to make them

understand that a spirit confined within such narrow limits could not create a world. The idea of *one* world and *one* God cannot be separated; and the ancients, who admitted a great many deities, still placed one supreme God above them all.

But to them this supreme God was not the Creator; He was only the great Governor of heaven and earth. Creation is a work so far above human weakness, that it appears incredible. And yet each of us carries within himself the proof of it: he has but to go back to the origin of his thoughts, his affections, his will, and his acts, that is to say, of his whole life as a spirit, and he will see that this life is of recent date, and that a creative power must have called it forth. Neither are organized bodies formed bit by bit, like the works of our hands. Matter and form are infused into them all at once; so these bodies also attest a creative power.

From hence there is but one step farther to the creation of the universe, which is also but one great unity. Thus will one truth lead on to others; and the time will come when our pupils will be able to embrace all with full conviction.

Truly the vast universe points, as it were, to His omnipotence and omniscience, for He who has made must also know all things, and have unlimited power over them*; consequently, all depend on Him, and He on none. All have need of Him, and He has need of none†. He has made us of His own free mercy and goodness, and He is our Father; but who among His creatures may be compared to Him? for they are soon weary and angry, but He daily makes His sun to rise on the evil and on the good‡. Moreover, He gives to us far beyond what we are able to comprehend; and the lowliest blade of grass may read us this lesson. Eternal love is also eternal holiness, or the eternal love of order. Behold the perfect order which He has established throughout the whole universe. Look also into your own soul, on which He has engraven His law, the law of harmony and order.

* *Rom. v. 20.* † Acts xvii. 25. ‡ Matt. v. 45.

And is it not to man as a moral being, that He has given dominion over all the living creatures of the air, of the earth, and of the waters? God is holy, because He is good; and there is no true and lasting happiness for man, but in the love and practice of what is good. This is a rough sketch of the manner in which the universe proclaims to us its Author; and we shall include this natural theology in our instruction whilst dwelling largely on the wonders of Nature. Indeed it will complete, and will hallow our teaching. It will represent the father and mother in each family as the guardian angels of youth; it will dignify men with the noble appellation of children of God; it will speak of the whole human race as His family on earth. It will place society under His protection as Lord of the Universe, a sanction which it ever needs; for who does not remember how those infuriate demagogues who tyrannized over France, were obliged, at last, for the sake of their own safety, to give a direct public certificate of the existence of God, and of the immortality of the soul?

The Life of Man beyond the Grave.

The preceding articles contain all that is necessary to prepare our pupils for a truth which is incapable of ocular demonstration, and is based on faith, which is the evidence of things not seen. Our instructions concerning the nature of man will establish, as we have already shewn, the vast difference between the mind and the bodily organs. The latter wear away by use, and by external influences. Their services are necessary to the stranger spirit which bursts all at once into life. They are of the greatest use to it at first; but afterwards they become a clog to its progress and activity. All this may be made intelligible to young minds, and thus may they be prepared to believe in the immortality of the soul.

On the other hand, the instruction which we propose speaks of those swarms of living creatures which the naked eye cannot discern, and which it only discovers by means of the microscope. It speaks also of those agents which *only manifest themselves* by their effects, and which *penetrate and pervade* the whole visible world. Lastly, it

speaks of the Author of all things, of the Great Spirit, whose power is everywhere present, and who is ever hidden from our eyes. Such are the antecedents which dispose the young mind to reject the testimony of the senses as the criterion of truth; and, thus prepared, it would scorn the insinuations of those who would say, "We cannot see the soul after death, therefore it must have ceased to live."

When we speak directly on this lofty subject, we shall appeal to the heart of our pupils, to their conscience, their reason. I say to the heart; for it is in the nature of man to love life, and, unless the consciousness of sin makes him shrink from the punishment that must await him hereafter, he desires and believes in a future life. The history of the human race proves that this belief is almost universal, and that it is yet more strongly defined than belief in the Author of the universe. The human heart clings to immortality from other feelings besides the mere love of life. Friends mutually desire for each other a happiness which shall not end with this transitory scene; and when one falls a prey to death, the survivors desire to follow him. The mother longs to go to her child, the orphan to return to his mother, and then to part no more. Thus the human heart declares itself in favour of immortality, and we shall invoke its aid.

Conscience also will add its testimony. It insists on justice, and that all should receive according to their deserts. It threatens, promises, prophesies. We may turn a deaf ear to its voice, but we cannot deny its truth. Justice cannot be carried out in this short life of trial; first, because merit must precede either reward or punishment; and secondly, because retribution would be incompatible with probation, which requires free scope to the will. Thus, by directing the conscience of our pupils to the future, we make it, what it ought to be, a pledge of immortality.

And by whom is this pledge given? By the Creator and Father, who has called us into being, who has graven his law on our hearts, who commands us to obey it, and who will fulfil the promises and the threats by which He

has enforced it. He will be just because He is good, for justice is but goodness and wisdom combined. There is no peace to the wicked. The Father who willeth not the death of sinners calls upon them to repent, that they may live; and live they must, but they will reap as they have sown. Such are the serious thoughts which we shall at every seasonable opportunity seek to awaken in our pupils.

The Saviour of Men.

This is a subject which modern teachers have wished to explode, whilst proclaiming that age of reason, which however has never yet arrived; and thus they have sought to extinguish the torch of faith which had lighted and guarded their own cradles. With a little more reflection and gratitude, or rather with a little more knowledge and modesty, they would have brought little children to Him who loves them, that He might bless them. He is still among us; for He is present in His Church, His word is preached to us, His example is set before us, and His gifts are bestowed even on those who know Him not, or who reject Him.

It is vain for infidelity to attempt to rear its head against Him, for it cannot explain away facts, which are as incontrovertible as they are miraculous. Certain it is that Europe, in spite of its arts and sciences, was idolatrous and essentially corrupt, until the blessed light of the Gospel shone upon it. Certain it is that Christ is a character unparalleled in the history of the world, whether we consider the sublimity of His thoughts, the depth of His wisdom, the purity of His life, or the tenderness of His feelings; whether we contemplate the magnitude and nature of the work to which He devoted Himself, with unexampled patience and courage; or His certainty of its success when, to all outward appearance, it seemed literally to be buried for ever in the dust of His grave. Certain it is, that since the publication of the Gospel, whenever human reason has discarded evangelical teaching, it *has fallen into* the most extravagant errors, or lost itself *in the dreary labyrinth* of scepticism. Such are the facts

established by history, and they prove to demonstration that Christ is truly what He declared Himself to be, the light of the world, and the Saviour who came down from Heaven to guide men through the difficulties and dangers of civilisation.

Our course of language will, therefore, speak to children of the Saviour, for they have been dedicated to Him in baptism; they are surrounded by the churches in which He is worshipped, and they belong to a nation which professes Christianity. But it will not encroach on the province of direct religious instruction, which must take its due part in education. We only wish to pave the way for it. Our teaching will be elementary, which, unhappily, our catechisms are not. We shall touch on some of the most striking circumstances of the purest life and most exalted character which ever ennobled human nature; and, instead of enlarging on heathen mythology, we shall speak of our Father in Heaven, and of His beloved Son, who died for us. We shall keep within the natural limits of a course of language, without diving into abstruse theology, or polemical divinity, which are alike unsuited to the mind of youth. The Apostle speaks of the milk which must be given to babes in Christ, because they are not yet able to bear strong meat; and this is the milk we shall give to our pupils.

But, perhaps, it will be said, "You will not surely speak to them of the miracles of the Saviour, or of His super-human dignity and office which they prove. Such subjects are too profound for children, and moreover they are not fully attested."

Not fully attested? They are so, at least to the faithful, and we have nothing to do with those that are "without." If these subjects have, indeed, a dark side, they have a bright one too, which may be seen and apprehended by children. They know very well that a word is but a sound; and that a mere sound cannot restore sight to the blind, hearing to the deaf, speech to the dumb, and health to the sick. Therefore, when they see that our Saviour cured all these *infirmities* in a moment and by a word, *they will exclaim* as did the multitude, "Surely no man

can do these works except God be with him." The facts speak for themselves, and good sense listens to its language and adopts it.

Now, a man who is thus proved to be the depository of divine power, proves also that His dignity is superhuman; and if He speaks in the name of the Deity who endues him with this power, His words are no longer the words of man but of God. Sceptics have ever felt the force of these inductions, and their only escape from them has been to deny the truth of the facts. Yet these facts have not only the testimony of Christians, but of the adverse party, of the persecutors of Christ, who have recorded whilst ascribing them to the agency of the evil one!

Children love the marvellous. It is not, however, in order to gratify this taste that our course of language will speak of the miraculous cures of our Saviour, but in order to give their additional sanction to his character and doctrine. I well know that those who are strong in faith no longer need such testimony; but we have to deal with children, who require, like the first disciples of our Lord, to be led on by facts which appeal to their eyes and understandings, until their moral and intellectual faculties are sufficiently developed for them to rise to a higher level. Such is our intention; nor shall we neglect to give a reasonable foundation to evangelical truths; for the object is to produce not a blind but a reasonable faith; such a faith as the Gospel requires. Do we not know that the Apostles were ready to believe their Lord's words without taking the trouble of understanding his teaching? But He continually reasoned with them; continually appealed to the light of conscience within, to the face of nature around them, that they might there read the will of the Creator, and the types of His doctrine. In one Gospel alone you will find a hundred such appeals; and you will also read the reproof addressed to the Twelve, "Are ye also without understanding?" So far was our Lord from requiring blind faith in His disciples.

Our course of language will also speak of our Saviour *offering Himself* as a sacrifice for our sins and dying for *us; but it will* not leave Him in the grave, from whence

He rose triumphant on the third day. The Christian Church is the visible proof of this resurrection, without which Christianity would have been but a meteor, which would have appeared for a few short days, and would then have vanished for ever. The resurrection of our Lord puts the seal to His Divine mission and to His doctrine. It is, at the same time, the pledge of the life which awaits us beyond the grave, and furthermore is the type of it. And wherefore should we withhold this knowledge from those who have learnt the Creed, who keep the feast of the Resurrection with us, who must die, and who thirst for everlasting life? No; we shall impart it; and we shall borrow our teaching from that of St. Paul. (1 Cor. xv.)

Morality adapted to Childhood.

Though this subject comes last in our enumeration, it, in fact, pervades the whole of our teaching from beginning to end. As we are not now treating of the right training of the heart, but of the head, we must not forestall, and shall, therefore, confine our observation at present to the developement of the moral judgment.

Animals, as well as men, can distinguish between agreeable and disagreeable; between good and hurtful; though they do so in a lower degree and within a narrower compass. But man alone can discern between right and wrong. Thus he is, at once, a denizen of two worlds, of the material, which he shares with the animal at his feet; and of the moral, which appertains to him alone, for he alone can choose between what is right and what is agreeable; if he prefers the former, he acts up to his rank in creation and deserves approbation; but if the latter, he sinks to the level of the animal, only with this difference, that no guilt attaches to the animal, whilst degraded man will sooner or later be driven to despise and condemn himself. Our course of language will assuredly impart these ideas to our pupils.

We have already said that we shall determine what is morally right or wrong, according to the great rational principle of harmony. We shall declare every action to *be right, which corresponds* with the relationship that we

bear to the object of it; and we shall pronounce it to be wrong if it offends against this relationship. But this abstract definition belongs to the department of science, beyond the reach of children; only the teacher should bear it in mind, that he may not lose sight of the mainspring that must be worked in order to awaken the conscience of his pupils. It will readily respond, and in accordance with this principle, whether from a general maxim he invites it to deduce particular consequences, or whether he lays down clear and precise ideas of different relationships, as for example between parents and children, brothers and sisters, in order to ascertain its judgment on such and such actions. And this will be attended to in our course of language.

It will also aim at two results. First, not to limit the moral judgment of our pupils to the good or evil which is apparent to the senses, but to lead them to the inward source, to the heart, and thus to introduce them to the world of spirits; for we know that Christian morality appeals to the inner man, and such is the morality that we would inculcate. And secondly, we shall endeavour to excite in them ideas of merit, of rewards and punishments, according to the rules of eternal justice; and thus lead them on to the immortality of the soul, to a future state of retribution, and to the Supreme Lord who will judge the world in righteousness. But we shall speak of all this more fully hereafter.

Suitableness of the Instruction we have chalked out.

Every reflecting mind will immediately perceive that all the distinct parts of this teaching form but one and the same body of doctrine, in which the various parts are connected and mutually assist each other.

We have not attempted to give technical knowledge in our lessons. It will be time enough to do this when the *man* shall have been sufficiently developed in the child. Our teaching is applicable to both sexes alike; and the girl inspires us with equal, if not with deeper, interest *than the boy*, because she will become a mother. Our *object is to develope* human nature; and if this is delayed

the opportunity will be lost, because the mind left to itself and to the influence of surrounding objects, will have taken a very different bias from that which ought to regulate, to strengthen, and to ennoble its action through life. We ever bear in mind that early impressions are the deepest, and that, though they may appear to be obliterated by the impetuosity of youth, or the pressure of business, they generally return again at a later period and resume their empire.

In our course of instruction we have adopted a process the very reverse of that self-called educative system, which has in view but the grosser material interests of man; and which only teaches the art of acquiring wealth, and by means of wealth every gratification except that which is connected with the conscious dignity of our nature, and which is associated with virtue founded on the religion of the Gospel. Such instruction does but lead its victims astray to their own ruin and to the detriment of all around them.

It appears to me that any one who reads attentively this statement of our plan of instruction, must see how suitable it is for the developement of childhood; but in order to leave no doubts on this important head, we shall take the intellectual faculties one by one, in order to point out cursorily the advantages which each will derive from it.

Perception

presents itself first, as the basis of all our knowledge, the stimulant of all our intellectual faculties, the regulator of their whole action. Unquestionably all our knowledge of every kind arises out of the suggestions imparted by our outward senses and internal consciousness.

Our course of language is not called upon to develope the organs of our pupils, by presenting them with fit objects for their exercise, for this has been already done; but it may contribute largely to the developement of the faculty of perception, as that property of the mind which seizes the impressions conveyed through the instrumentality of the organs, and which multiplies and selects from

them at will. Here our instruction will be of material use. It will incessantly turn children's attention to the face of nature, to the economy of the family, and of society. Thus it will awaken the spirit of observation, which the faculty of perception will turn to account.

But, furthermore, our instruction will undertake to develope the inward consciousness of our pupils, to which ordinary education unfortunately never refers; and it therefore remains dumb, though it might have so much that is important to tell. The child has this consciousness from the cradle, but without any definite idea of it, without knowing how to separate it from its temporary shell. He identifies himself with the latter like an absolute materialist, because the impressions received through the outward senses are vivid, and he has eyes and ears but for them. How many people of mature age are still children in this respect, because their education has not taught them to look within! Therefore it is that they are so deficient in all that concerns mind, the Deity, morality, happiness, and a future life. Our instruction will then have the merit of early awakening and cultivating the inward consciousness of our pupils; of giving them, as it were, the key of the spiritual world, and of thus leading them on to the most important truths of life; nor can it render them a greater service.

Intelligence.

The cultivation of intelligence in a course of language, must mainly depend on the nature of the exercises proposed, and of these we shall speak hereafter; but these exercises require suitable materials, and the question now is, whether those which we select are so.

If we cast a cursory glance on the subjects they embrace, it will be obvious that they are calculated to enlarge the sphere of children's thoughts. Not only do we familiarize them with those wonders of nature which are before their eyes, but we lead them into what has hitherto been, to them, an unknown land, and introduce *them to the* invisible agents of nature, to the swarms of *microscopic beings;* and, moreover, to that inward self,

which as yet knows neither itself nor the world of spirits. Further, we endeavour to instruct our pupils in the various relationships of the family, of society, and of the whole human race, as divided into various nations. Hence arise new moral views; and they may perceive that right and wrong apply not only to words and actions, but to the thoughts and intents of the heart, from whence these words and actions flow. How this instruction both enlarges and elevates the soul! It speaks to children of our globe as of an atom suspended in the immense expanse of the starry heavens: it leads them up from the visible world to its invisible Author; to His creative power, to His goodness and His wisdom, which embrace and rule the universe: it speaks to them of His holiness, and then of virtue, by pointing to its perfect model in the Saviour of men. Beyond the boundaries of our earthly pilgrimage, it will show the glimmering of a future life, and will add to time, which is ever on the wing, an eternity which never ends. What can be better calculated than such considerations to raise the mind of youth above the grovelling pursuits of earth? But perhaps I shall be told that these subjects are too sublime for children, and to this objection I confidently reply: that they will form upon them ideas suited to their age, and that these ideas will be a precious seed which, if not checked, will hereafter vegetate and fructify. Lastly, intelligence must acquire rectitude by the instruction we propose, because errors originate in ignorance. We shall not, however, attempt to follow out in detail the various branches of knowledge we touch upon, but shall confine ourselves to the great truths of life; because, as we cannot do all at once, we shall attend first to that which is most pressing and important. When once the character is strongly sketched out, the finishing touches will be easily added. Undoubtedly our instruction will do much towards forming correctness of mind; for it bears upon various subjects which give solidity to the thoughts: it enlarges their range, and accustoms them to generalization; it traces effect up to cause, and from cause deduces effect, and *thus gives a habit* of observation; and, moreover, it

awakens and fosters the love of truth and precision. We do not indeed pretend that it will suddenly transform children into men; but it will have done much if it makes them less childish.

Memory.

This faculty will not be neglected in our teaching, which will intrust to its keeping all the most important and exalted truths of life. But the memory which will be cultivated is that of things, not of words, which is but secondary, and if taken alone is rather hurtful than beneficial in education. Nevertheless, this secondary branch will not be overlooked, for things cannot be separated from their signs.

On the other hand, as our instruction will labour to give clearness and precision of thought, it will define accurately the sense of the expressions it uses, and they will therefore be more easily retained. The idea will recall the word, and the word the idea, and thus intelligence and memory will go hand in hand. Moreover, our instruction will promote the interests of memory in another way. First, the subjects of it are deeply interesting to children's natural curiosity, and they retain with ease and correctness what they learn with interest; which is more than can be said of the dry rules and definitions of our grammars. And, secondly, our instruction forms one complete *whole*, of which all the various parts are mutually connected, and will therefore recall each other; and do we not thus largely assist the association of ideas, which is the very essence and main-spring of memory?

Imagination.

With regard to imagination, the duty of education is to discipline it, and restrain its action within due bounds. By this treatment, the real interests of life will gain largely, for certain it is that many individuals, aye, and families too, are the mournful victims of the fictitious *dreams in* which they indulge.

Nevertheless, while our instruction would discipline,

it would by no means extinguish imagination. It directs the attention of our pupils to the study of nature, and enables them to draw from thence the worthiest images, wherewith to clothe, as it were, spiritual objects, as did our Lord himself. Thus He pointed out in nature whatever might avail as a type or symbol of the various points of his doctrine; and this delightful style of poetry will not be neglected in our teaching.

We shall also turn the imagination of our pupils to account in order to give them the habit of putting themselves in the place of others, that they may feel for them in all the various vicissitudes of life. This sympathy is the work of the imagination, which transports us out of ourselves; and thus Christian morality and charity need its agency for their perfect developement. He identified himself with the whole human race, who said, "Inasmuch as ye did it unto one of the least of these my brethren ye did it unto me."

We are then authorized in coming to the conclusion that the instruction which we have selected for the developement of the faculties in childhood, fully accomplishes its object; for it not only works upon and calls into action the various powers of the mind, but it harmonizes them all, and this should ever be the aim of education.

Chapter II.

Exercises in Language adapted to the Developement of the Intellectual Faculties.

After having stated the instruction which will be comprised in our course of language, it remains to determine the means of imparting it to our pupils, so as for it to produce the intellectual developement which we propose; but before we enter directly upon this subject, it will not be superfluous to pass in review two diametrically opposite systems of education; and thus ascertain the just *medium between two extremes*.

Some teachers have no confidence whatever in the capacity of children; and think they must be taught everything word by word; thus reducing them to the dull and abject duty of merely listening, reading, and learning by heart, in order to recite accurately. They take young heads in the light of empty jars, into which you may pour what you please, and pour it out again unchanged. This method has but too many followers; and therefore it is that we see so many adults who are incapable of reflection, and are but mere echoes of the thoughts of others. By this deplorable treatment the mind remains uncultivated, whether as regards intellectual developement or positive knowledge; for the latter is only entrusted to the memory of words. But as the mind has never assimilated these words, it will soon cease to retain them, for they have, as it were, only skimmed over its surface, like a film which is swept away by the first breath of wind.

The opposite system denies all direct instruction to children; and confines itself to stimulating their intellectual faculties, that they may acquire for themselves whatever knowledge is desirable. Its maxim is that man only learns thoroughly what he teaches himself; and its advocates claim the authority of Socrates. But are they warranted in doing so? for Socrates, in his conversations, had not to deal with children, but with men of mature age, who had already studied and taken part in the business of life. The interlocutors understood the questions propounded by the philosopher; and he knew the opinions which he wished to correct or to develope in his disciples. The object was to regulate and give more sequence to their ideas; and to assist their further developement. Now, it is not so with children; if, indeed, you compare them with what they were in the cradle, you will find that, thanks to maternal solicitude, they have made considerable progress for their age; but if you consider the object at which education aims, you will see that what remains to be done cannot be accomplished by mere questions, which ask, and give nothing. Where would arts, *sciences,* and trades be, if every one had to begin afresh, *and invent* for himself?

There is a just medium between these two extremes; for the due cultivation of the infant mind must be the joint result of direct teaching, and of the knowledge which it culls for itself under our guidance.

We have shown that the direct instruction to be conveyed by our course of language is well adapted to the cultivation of the mind in all its branches; but in order to secure this result, it must be duly apprehended by our pupils, for when once their opening faculties have been called into action, they also will become productive. What we require, then, are well selected and well sustained exercises. Bodily strength and agility are improved by exercise; and if the limbs remain too long at rest, they lose their elasticity; and so it is with the mental faculties.

To aid in their developement, we have at command two sets of exercises; the first we shall call explanatory exercises; the second, exercises in composition; and we shall now give a slight sketch of each.

Explanatory Exercises.

The direct instruction which our course of language undertakes to convey will be scattered throughout the syntax from beginning to end. At first it will only give its elements drop by drop: then it will gradually develope itself with the proposition, afterwards with the phrase, in measure as the logical progression which regulates the scale of syntax will allow: as may be seen in the sketches given in the Second Book. We have there shewn that the syntax of the proposition ends with combinations, which contain certain points of doctrine. The syntax of the phrase will advance a little farther, and we shall find in it a series of texts, which, when complete, will comprise all the direct instruction which is proposed in our course of language.

Conjugation and vocabulary will also assist in their degree towards the latter instruction. In vocabulary the teacher will be called upon to express thoughts concerning *the words which occur*: and these thoughts will be

connected with the course of lessons intended for the pupils. On the other hand, as conjugation will always be by propositions, and afterwards by phrases, these will of course be made to bear upon the same. This instruction will therefore be scattered throughout, so as for it to sink deeply into the mind of childhood. Nevertheless, as the object is not to convey sound, but sense, we must, by means of suitable exercises, apply our lessons to the mind and conviction of our pupils.

Exercises.

Pupils, when they first come to our course of language, have already acquired a multitude of ideas, as well as the means of expressing them; and this is a great step towards the direct instruction they will receive. Nevertheless this instruction, both in matter and manner, goes far beyond the usual capacity of their age; and it is therefore the duty of their teachers to ascertain that none of them rest satisfied with a mere form of words. Consequently he must annex a suitable interpretation to all the propositions and phrases which he believes to be above their usual ideas or expressions.

Sometimes he will be obliged to give the interpretation himself; but more often one or other of the pupils, with the assistance of suitable questions, will be able to clear up what is obscure: and thence will arise the first exercise on each proposition and phrase. In order to obtain it, he will say to the children collectively, or to one individually, "What does that mean?" "Express it in other words of your own choosing." Or else he will give a false interpretation to the proposition or phrase, and then ask if it is the true one. It is needless to add, that all this must be done as shortly as possible, without waste of words or time.

This exercise will entail another, which will enlarge upon and complete it. The propositions and phrases which constitute our direct instruction are either theoretical, affirming or denying such and such facts; or they *are practical,* inculcating what ought or ought not to be. *In the first the* pupils will be called upon to pronounce

on the truth or falsehood; in the other, on the moral right or wrong; and in both cases to assign the reasons of their verdict.

Our pupils will often make blunders, and will often hesitate, for they are ignorant, and they come to be taught. The teacher will thus ascertain their powers, and no knowledge can be more important to him who has undertaken the formation of their minds. On the other hand, they will learn by their own blunders, as the old Latin proverb has it; and it will be easy to set them right by a word or a suitable question. Direct instruction must only be given when positively called for; and the teacher must beware throughout of reproving them for their ignorance, as this could only discourage them.

As in these exercises all the pupils will be called upon for an interpretation, or an opinion, a wholesome emulation will be excited; and this must be carefully distinguished from that odious spirit of rivalry, which ever seeking the first places, watches with malicious satisfaction for the faults of others, and rejoices over them. By the emulation which we propose we would simply keep all on the alert, in order that all may profit; we wish every one to do his best, and to yield in good will to none. For the furtherance of this object, the teacher has effectual means at his disposal, and he will use them without betraying his secret. One is to commend, without flattery or affectation, what is achieved by the most backward. He will thus inspire them with confidence in their own powers, and will raise them in the estimation of their class-fellows. The other means consists in pointing out the faults made by those who have too much self-sufficiency and conceit. This must be done shortly and kindly, and with due approbation of what is right in their work. And the teacher must throughout impress upon his pupils the great evangelical truth, that all our talents are the free gift of God; that every one must improve those he has received; that all will one day have to give account to Him; and that to whom much has been given, of him will God require the more.

The Assistance they give to the Developement of the Mind.

The exercises of which we have been speaking tend directly to nourish, to develope, and to form the mind: their natural result is, that children will retain the truths which will have been submitted to them, because they will have been called upon to reproduce them in and by themselves. They will thus be enriched in knowledge, since it will have been received with full conviction; and as the latter exercise will extend throughout the direct instruction, proposed in our course of language, they will acquire a clear and just mode of thinking on all the most important concerns in life.

The second exercise advances a step beyond direct instruction, for it calls forth the judgment of our pupils on what is true or false, right or wrong. They will thus acquire the habit of reflecting on their own thoughts, and on those suggested by others. Thus they will early learn to come out from the common herd of men, who do but repeat what they hear, without knowing how to distinguish truth from falsehood. As they only think by proxy, they are also but servile imitators of the actions of others: and man thus sinks to the level of the monkey.

The same exercise will assist syntax, which, by its logical progression, is peculiarly favourable to the developement of the mind. Moreover, as the direct instruction on which it bears is entirely based on internal and external consciousness, perception will be strengthened by it. Imagination will at the same time be called into action and enriched, for our direct instruction will often enter within its province; and lastly Memory will not be neglected, for the other faculties can never stir a step without its aid. To this we may add, that even the memory of words is exercised by conjugation, which requires of the pupils to decline through each person the propositions and phrases which are given to them in the first person singular. No doubt the main object is to instil right thoughts and expressions into

heir minds, but at the same time memory is strengthened y the exercise.

Exercises in Composition.

Though we denounce that exclusive system of educaion which insists on leaving everything to the invenion of children, yet we recognise the principle that ntellectual developement cannot advance without contiual exercise in composition; because the mind only athers strength by activity, and spontaneous productions re those which exercise it most. Our course of language eads our pupils on to invention, by the direct instruction t affords, because this instruction is ample, and opens heir eyes to all the subjects most interesting to man; nd because these subjects are connected with a host of thers, which will arise spontaneously in the mind which s ready to receive them. Moreover, the judgment they vill have to pronounce on the contents of the propositions nd phrases are so many exercises of invention; and there s between the two kinds but a difference of degree.

In order to obtain a satisfactory result, the teacher nust adhere scrupulously to the great law of progression, which walks step by step from small to great, rom simple to compound, from easy to difficult. If we lisregard this rule, we shall discourage children, and render their minds absolutely barren, or only capable of ielding unsightly mis-shapen productions; and the ault will not be theirs, but that of their teachers. Our ourse of language will comprise two kinds of composiion; the first detached, in unconnected propositions and hrases; the other connected, and commonly called composition. We will now consider them separately.

Detached Compositions.

Syntax has to deal first with the proposition, which rom simple becomes compound, and then complex; from he proposition it passes on to the phrase of two parts, which are mutually connected so as to form but one and *he same thought.* Then come the phrases of several

propositions, in which every diversity of reasoning finds its place.

Now, throughout this long progressive line, the pupils, after having studied the examples supplied by our direct instruction, are always called upon to invent propositions on phrases analogous to those they have analyzed. Sometimes a slight hint is given to them; at others they are left entirely to their own resources.

In the exercises of conjugation, which are always by propositions or phrases, direct instruction takes the lead; but it will often do no more than designate the verb which is to be declined through the different persons of a given tense, and thus leave to the pupils the invention of the thought.

Exercises in vocabulary allow still more scope for thought, for in them the pupil has only one word set before him, and is called upon to find others of the same family, or else of a contrary or of an analogous sense. Then all these words are immediately to be inserted either into a proposition or phrase. The teacher, in order to give the tone required by direct instruction, will invent in his turn, and it is probable that children who are by nature imitative, will follow his lead, whilst inventing for themselves.

These exercises, whether in vocabulary, syntax, or conjugation, will be principally *vivâ voce;* but written compositions, which will be adopted at a later period, will allow more time for reflection, and will, in this point of view, be more advantageous. Oral exercises, however, excite a wholesome emulation, and are, moreover, much more expeditious. And there is this further advantage in them, that the teacher can instantly correct any mistake, or remove any difficulty, and both these circumstances are very essential.

Composition.

These connected exercises are denominated compositions, because the pupil is called upon to collect upon a given subject, several congruous thoughts; to place them side by side and bind them up so as to make them into

one series. In the sketch which we have given of our plan of instruction, we included under the head of composition, narrative, letters, descriptive pieces, dialogues, and short treatises in an epistolary form. And to the latter, which are essentially reasoning, we would willingly add a few fables or parables, to call forth the imagination, in order to cultivate all the faculties simultaneously. We shall, of course, make all these compositions subservient to the great purpose of our direct instruction, which will furnish us with ample materials.

The pupils will be powerfully assisted in their compositions by their recollection of the direct instruction they have received. This I ascertained in the course of many years' experience at my old school, where they frequently reproduced not only the ideas, but the very words, which was a result that I had both desired and foreseen: and this was no mere mechanical process, for the pupil had to make his selection out of a host of recollections, and the arrangement of all the parts of his composition was left to himself. I am here speaking of the more advanced pupils. It was enough for me to point out in a few significant words the subject they were to treat upon; for example, the various points which were to be comprised in their description of an object, or in the little epistolary treatise. As for dialogue I had but to designate the subject, leaving to them the choice of the interlocutors and other circumstances; and two pupils would often work together at the same dialogue. It was a written conversation, and afforded them much amusement.

These compositions cannot, of course, be attempted till the pupils have made some progress in syntax; and it will be seen in the sketch we have given of our plan, that the first occurs at the end of the propositions, as a recapitulation of what has gone before. At first all the words which are to be used are given, but by degrees more and more will be left to the invention of the pupils, in measure as they have acquired ideas and expressions; for without this precaution, they would only produce a bad work with much labour, and the correction of it

would be as tedious to them as to the teacher. Whereas we ought to procure for them the pleasure of success, and thus inspire them with courage, strength, and power.

Our pupils are not ripe for lessons in literature, and it would be vain to attempt to give them the theory of each kind of composition. We must content ourselves with a few hints before their compositions, and then enlarge on these hints in our corrections of the faults that will occur. Thus all will be useful and practical.

At the end of our course we shall call upon our pupils to draw up a summary or abstract. Composition developes a theme, and an abstract reproduces the theme. The second process is the very converse of the first, and it gives full exercise to the understanding. Besides being of great use in after-life, where we are often called upon to give an abstract of a narrative or conversation, it teaches how to distinguish what is essential from what is incidental, a thing from its adjuncts.

Pupils can only succeed in this work after they have learnt how to make a composition from a theme; therefore it is obvious that the abstract must come last in our series.

We think it would also be very advantageous to have *vivâ voce* compositions. The theme should be written on the black board, with spaces left for the details which are to be added. At first these details should be hinted at by questions, such as who? what? where? why? how? wherefore? &c. As syntax trains the pupils to answer these questions, composition will thus soon become easy to them; and this assistance is useful, not to say necessary, at first. It would also be desirable to do the same with regard to the first abstracts. For this purpose passages should be selected from books in the hands of the pupils; and the points should be written on the black board which are to be summed up in few words.

Exercises in Syntax.

We comprise under this head all that grammarians *denominate* grammatical and logical analysis. The latter *takes the phrase* to pieces in order to point out the pro-

positions which compose it; then each individual proposition, in order to define its parts, viz., the verb, subject, object, &c. This is what we call analysis of construction. Grammatical analysis goes more into detail, and considers each individual word, in order to assign its class, gender and number, if a noun, pronoun, adjective, or article; or its tense, mood, person and number if it is a verb. This is the analysis of words. The agreements required by grammar are also included in their analysis; in the phrase that of the tenses; in the proposition, that of the verb with its subject, of the adjective with the noun, &c.

Orthography requires this analysis of words, and we would by no means exclude it from our course of language, but we only insist on its not exceeding its due bounds. It is but of small service in the developement of the mind, because it only exercises the judgment of children on trifles, such as mere signs and their written forms, which are, in fact, nothing, whilst their attention should be directed to *things*, which are all important. We look upon these exercises on words as a necessary evil, which must not be needlessly aggravated; and children themselves will show what are the due limits to be observed, for if these are exceeded, their attention will flag. Their minds naturally revert to the things which interest them; and this is the secret of half their blunders in writing and even in diction.

Chapter IV.

Answer to Objections which have been, or may be made, to the proposed Plan.

I shall close this Book with an examination of the objections which may be urged against its contents; not that I am afraid of them, nor do I suppose that competent judges might not decide for themselves upon the merit of my work, for to them the work itself will carry its *own justification.* But this examination will give me an

opportunity of adding a few observations which may not be superfluous.

I shall divide these objections into two classes; those which refer to the difficulty of combining in one and the same course of language direct instruction with the requirements of grammatical teaching, and those which impugn the very idea itself.

I shall give due force to both kinds; but I say again I, do not fear them.

First Class.

The advocates of system shall speak first. Taking the march of the exact sciences as the general rule for all teaching, and casting a glance at what is required in a grammatical point of view by syntax, conjugation and vocabulary, they maintain that the direct instruction which we propose will be so diluted as to be almost annihilated, and that we shall only produce confusion in the minds which we profess to form. "Your direct instruction," say they, "will be given piece-meal, instead of being, as it ought to be, in regular sequence. There will be a grievous medley of subjects, frequent and wearisome repetitions of the same ideas, and a continual forestalling, in the stead of that exact progression which is indispensable, if you would base your direct instruction on reason, and impress it with full conviction on the mind of youth." We will then consider these four points separately.

Our Teaching given piece-meal.

It is obvious that our direct instruction, being in outward form subordinate to the requirements of the different parts of our course of language, must undergo considerable subdivision. In the chain of syntax, it can only appear successively in propositions first, and then in phrases, which must be graduated and detached, and at the same time limited to one particular form. The same thing applies to conjugation, in which there will be also the additional limits imposed by the nature of the verb,

&c.; and vocabulary, being made up of a series of words, which must be included in one sentence, will afford still less facility for connection and combination. Nevertheless, we are convinced that our direct instruction, however disjointed, is well adapted to the end we have in view. What might be a defect elsewhere is not one here; for the instruction of youth has its own rules of didactics, because it has to deal, not with men, but with children.

It is the fashion of the present day to write treatises, in which we bring forward whatever appears to be required or allowed by the generic title of the work. But such was not the practice of the ancients, as may be proved by the classical books of China, by the *Dialogues* of Socrates, and even of Plato. These learned men felt that all our knowledge here is in part, as says the Apostle, and they were well content to cast a ray of light here and there on such and such points. Christians know that the Gospel, while even in harmony with itself, is not a connected but a disjointed code of doctrine, of which all the separate parts fit spontaneously into the heart and mind.

If treatises are, then, ineffectual for those of mature age, how much less will they avail for children, who can only receive instruction drop by drop. How much time it will take a child, to comprehend *one* long complicated sentence. Therefore, far from saying that instruction bit by bit, is not suited to them, we would invert the rule, and say that they can only be taught by detached fragments which must by degrees be combined; and the reason is obvious.

Every code of doctrine is but a combination of individual truths. Those which we intend for our pupils presuppose thousands of others, which we have merely hinted at, under different heads. These need not be specifically pointed out to the intelligent teacher, for they will naturally occur to him. In order to obtain them, he will proceed by decomposition or analysis, and resolve the whole into its parts. Now the child's mind is incapable of this operation, therefore the only means of instructing

it, is to commence with individual parts, and afterwards to connect these parts by degrees.

Moreover this *synthetic* method which we recommend, is not only required by the feeble conception of our pupils, but it also promotes the conviction which we wish to obtain, and it is for this purpose that we have recommended the critical examination of all the details included in our direct teaching. If all these detached truths have not been fully apprehended, how should any effect be produced by their combination? The fagot is indeed stronger than the separate sticks; nevertheless its whole strength is made up of theirs.

We need not fear for the combination of the various details scattered throughout our course of language. Kind nature will undertake it, and art will assist her. Our memory is, as we have already said, an active power, which, whilst it receives ideas, classifies and associates them, so as to reproduce them in the order of association. Do not our scientific treatises, our dissertations, our poems, in a word, all our compositions, owe their riches in the first place to this spontaneous work of memory, and secondarily to the selection we make from its stores? Now all these materials have been collected one by one, and insensibly formed by memory into the groups which it afterwards presents to us; and careful teachers will trace in the compositions of their pupils, the primitive paucity of their recollections, and their gradual accumulation.

If we were required to quote any authority in support of this theory, we would give that of the immortal Fenelon, who says, in his *Treatise on the Education of Girls*, "Keep alive the curiosity of the child; and lay up a good store in her memory; for the time will come when these materials will range themselves in order, and the child will then reason consecutively."

So far, then, from this subdivision being a defect, our direct instruction would, without it, be defective; for it ought to dwell long and fully on little details, before it *attempts to* combine them. Learned men may have *forgotten the* road by which they attained to their systematic

knowledge; but in the instruction of youth we cannot forget it; and synthesis is decidedly the only method we can sanction, in order to lead children on to a code of doctrine.

In our course of language we use various means, in order to enlist nature in aid of our direct instruction. One is to require an explanation and opinion upon all the details as they arise; another is to incorporate in our teaching at first a few slight combinations, and then some connected ideas on any one point. A third consists in the exercises of invention which extend throughout our course, and swell by degrees into compositions. The teacher chooses the subjects, and does so, of course, with a view to direct instruction.

We leave, then, to the learned, the analytical method, which begins with general principles, and deduces from them all their consequences. The reader is often surprised at finding in these deductions things which they never detected in the principle that was laid down, because words in their usual acceptation do not convey any such ideas. Nevertheless, our course of language will employ analysis from first to last in syntax; and will adopt it fully in the abstracts which will be required from the pupils at the end of it. The operations of our minds may be reduced to two; composition, and decomposition; and a course of language which proposes to form the mind, must exercise and strengthen both these operations.

Continual Medley.

A direct instruction, such as ours, which is composed of sundry elements, though all bearing upon each other; and which begins, moreover, by giving the most minute details, with the intention of combining them afterwards; such an instruction, I say, must present a medley of ideas, the mutual connection of which will not be apparent to the eye. The detection of it will require all the sagacity and foresight of a reflecting teacher, who understands the principle of order, and who knows how to refer to one common object things apparently irrelevant to it. But this neces*sary medley in elementary* and progressive instruction, is

no evil, for, as we have already said, memory will, of its own accord, assort the groups. In them, each thought, however it may have been suggested in the lessons, will take its due place among its kindred; and what may have appeared incoherent in our instruction, will arrange itself spontaneously in the mind of youth. We are too apt to rivet our attention on artificial methods, while we forget that nature, after all, is most powerful. We do not, however, discard artificial arrangement, for we scrupulously follow its directions in the developement of syntax; in our direct instruction, we here and there contrive that there shall be points of union for such thoughts, which are akin to each other, to the exclusion of all others.

The medley of which we speak has one great advantage for children. It imparts to our instruction the charm of variety; and this is the price at which alone we can purchase, for any length of time, their attention and exertions. I have often tried the experiment in my own school, even with the more advanced pupils. I have chosen one of the subjects of direct instruction, and have begun to develope it in a philosophical disquisition. At first they listened; but I soon found that their eyes and thoughts wandered. I then had one infallible means of recalling them, viz., by introducing into my instruction some anecdote or illustration taken from life, from history, or from nature. This being addressed to the imagination, acted as a passport to the truths which I had in view, and served moreover afterwards to recall them. Did not our blessed Lord himself adopt this method in his teaching? It was in consequence of various experiments, and much reflection on this subject, that I combined evangelical teaching with geographical lessons, on a map which represented Palestine as it was at the commencement of the Christian era; thus my pupils traced the footsteps of our Lord, whilst recalling the principal incidents in his life, and repeating the words which emanated from his lips at each given spot. A map of Asia Minor and of a part of Italy, drawn for this very purpose, helped us to follow the apostle of the Gentiles in his journeyings by *sea and land, and* to recall his words. Direct instruction

thus acquired that variety which is the condition demanded by children as the price of their attention.

True it is, indeed, that education should labour to fix their naturally volatile minds, and to enure them to application to one subject, that they may study it in all its bearings; but this result cannot be obtained all at once. We must entice them on, by a variety of subjects, until the subjects themselves succeed in interesting them. Furthermore, to say nothing of the combinations which syntax makes in its progressive series, we must not here pass by unnoticed the compositions which accompany it from the conclusion of its second part. Nor must we forget that, although there is a great diversity of thoughts in our chain of syntax, they are all of the same degree, and all have the same parts, and the same turn of elocution. This is a point which requires sustained attention on the part of volatile minds; and it would be hard to impose other fetters upon them at the same time. Here an old reminiscence occurs to me, which I must note down. In 1820, one of the secular clergy, who was a teacher at Genoa, was sent by his superior to Switzerland, to visit some of the schools, and borrow from them a better system than that which was then practised in Italy. He remained for some weeks in my school, during which time we had very little conversation. He was busy collecting his facts; and I was well content that he should do so. When he had completed his observations, he came to me and said, "I have discovered the secret of your method. Your real object all the while is religion and morality; though you appear to be attending to other things. This is the true, the only way to succeed." This stranger had understood me; but my countrymen, though they had eyes, yet saw not.

Frequent Repetitions.

Repetitions in literature are considered tedious defects; and to escape censure, we must vary the expressions even when applied to different subjects. In scientific books it is often necessary to reiterate the same thoughts, *because the* truth which is stated depends on its

antecedents. But repetitions are then avoided by a simple reference; though the reader would often gladly be saved the trouble of turning over the pages in order to find the quotation. Now, our course of language is not a literary work, and cannot therefore be subjected to the rules prescribed by delicacy of taste: it may be classed among scientific works, but then it is science as adapted to children. On this ground frequent repetitions are not only allowable, but indispensable, because the pencil must often go over the same stroke if we would leave a deep and permanent mark. It is then no defect in a course of language, that it should often recur to the same thoughts, and particularly to those which are distinguished by their importance and by the train which they bring along with them per favour of the natural association of ideas. We wish to give our pupils a certain mode of thinking, and we act upon the great maxim, "Repetition is the very soul of instruction."

Besides, we have not only to cultivate memory, but intelligence. The truths which we wish to inculcate will appear at first but in twilight; and as the mind is developed by exercise, light will stream in upon them. Who among us does not remember, for example, how the words of the Lord's Prayer have gradually conveyed to him a deeper and more and more profound and comprehensive signification?

Teachers very generally complain of meagreness in the compositions of their pupils. But have they any right to wonder at it when they have not taken the trouble to impress upon them, by frequent repetitions, the materials out of which they are to select and to combine? Without, however, looking so far forward, in our course of language the pupil is called upon throughout to pronounce an opinion upon what is laid before him, or to invent something of his own. And for both these processes he must draw on the funds of his own mind, but he will only find what has been inscribed in indelible characters by frequent repetitions.

Forestalling.

There will be much of this in our course of language, and this objection will not be overlooked by the advocates of system. In the exact sciences, it is imperative that all the truths of which they are composed should form one progressive chain, in which there should be neither anticipation nor entanglement. We also follow this rule as far as we can, that is to say, in syntax, with respect to the developement and form of thoughts, but not as regards their subject or contents. We endeavour, indeed, to base our direct instruction on reason; but truths often appear before their proofs, which are to follow, and we appeal consequently to the faith of our pupils.

We are reproached with forestalling. But do we not continually meet with anticipations in this world, and are they not of the greatest advantage to human nature which is sustained and nourished by them. Aristotle, or some writer assuming his name, has said that the Author and Lord of the universe has been brought to the knowledge of man by tradition; and this is true, for we must, by means of science, which is tardy in its operations, know of the existence of a world, before we can place *one* God above it. Here then is a sublime anticipation. The young Sintenis had got as far as the sun, attracted on one hand by the splendour of that orb, which, to all outward appearances, is alone of its kind; and urged, on the other hand, by the longings of his heart, which was yet fresh, and tender, and grateful. Then science came, and spread desolation in his soul, until his father revealed to him the God of the Gospel.

And is not this Gospel, to the nations which it has gradually enlightened, a mild but magnificent anticipation of the developement of natural knowledge, which in general advances slowly and amidst many dangers? For how true are those words of the Apostle, I. Corinthians (i. 21.) Children who come to our course of language are already believers. Their kind nurse has hastened to instil into them the elements of Christianity as far as she herself knew them, or as they could receive them. They

have learnt by heart the Lord's Prayer and the Belief; that Belief which begins with God the Father Almighty, who made heaven and earth; then passes on to Jesus Christ, who died and rose again for us—and ends with the Holy Ghost, and with Life eternal. They can also repeat the Ten Commandments. But they are far from comprehending the full meaning of the words they repeat. Nevertheless they do understand them in some degree, and their heart fails not to derive some nourishment from them. Conscience will also act upon them; but we would say, with Christian freedom, that we would rather turn their attention to the two great precepts of the Gospel than to the Ten Commandments of the Mosaic Law, which are not and cannot be our whole code*.

And what will our course of language do with regard to this instruction which our pupils have received under the paternal roof? Shall we overlook it, and begin afresh; setting out from the first elements, and going through the whole logical train, in order to arrive, after this long journey, at the very point which the children had long ago reached, by a much shorter road, and one far better adapted to their feeble capacity, which finds its natural support in faith?

With respect to language, we connect our lessons with that which our pupils bring, and why should not we do the same as regards the direct instruction which we have in view? Our general object will be to develope, to rationalize and improve what has been already prepared for us by tradition. We shall take childhood as we find it, for this is the duty of education; and we shall act in harmony with it, and with the parents, who, even if they were not Christians themselves, would wish their children to be so. If we were ill advised enough to conform in this instance to systematic requirements, in order to avoid all anticipations, we should be at variance both with the past and the present. Let us remember that, by means of Christian faith, though very imperfectly apprehended, our pupils are, in their range of thought, far above

* *Vide the* Sermon on the Mount, Matt. v.—vii.

heathen antiquity, and many of the great nations which now cover the earth, to say nothing of the savages who are as yet strangers to the light of civilization. And shall we, in order not to anticipate proofs which will come afterwards in proportion to their growing strength, shall we, I say, disregard the faith which they bear in their hearts; and deal with them as if the light of the Gospel had never shone upon them, as if they were yet strangers to the way of Life? Again I say, we must take them as we find them, and lead them forward. Our course of language *can* do so, and its power is the measure of its duty.

Need we add, that this traditional faith must serve, in regard to morals, as a guardian angel to our children through the path of life which is opening before them? But is it feared that at their age they will form false ideas on divine subjects? We also dread error on such subjects above all others; and for this very reason we would, by means of faith, anticipate the time when we shall be able to explain what it teaches. As our course of language has to do, not with pupils such as the Emile of the romance, or the young Sintenis of real life, but with children who have received from their parents and neighbours moral and religious ideas, both true and false, our lessons will connect themselves with the former, in order to dispel the latter. In outward form, our direct instruction will not be a regular system like that of the exact sciences; nevertheless, by means of it we shall produce in our children that clearness, connection, and sequence of thought which are required; and this suffices.

Second Class.

The objections we have hitherto considered bear entirely upon the form of our teaching, in which we wish to unite two things apparently incompatible; a direct instruction, which ought, it is said, to be strictly systematical, and lessons in language which oppose all the requirements of system. Those which we are now going to answer, apply to the principle itself; some of these censure the *combination* of our direct instruction with

lessons of language in general; others the intellectual developement at which we aim.

Combination of Direct Instruction with Lessons in Language.

This combination has been much censured. On one hand it has been stigmatized as an undue encroachment on the holy office, to which alone it belongs (say some), to teach evangelical truths. This objection has appeared to me all the more strange, because our catechisms enforce this instruction as the most sacred duty of parents to their children; whilst our preachers continually reprove those who neglect it. Now we must be consistent if we would be reasonable. Is it not true that the master receives his pupils from the hands of their parents, that he may act *in their stead*, and continue and complete what they have begun? How then should he be guilty of any encroachment on the province of others, if he merely makes his Grammar one of ideas as well as words, and adapts these ideas to the truths of the Gospel? Did the child cease to be a human being and a Christian, when he passed from the hands of the parents into those of their substitute, and shall the latter deal with him as if he were neither the one nor the other?

"Instruction in language," it is said, "must keep within its own province, that of expressions and their diction. It is a profanation of religious instruction to combine it with any thing of so inferior a nature. The result must be evil; for children will be accustomed to set no higher value on religious subjects than on ordinary ones; and this familiarity will only tend to confusion."

This objection, which is based on a praiseworthy feeling, carries with it a resemblance of truth; but not the reality.

To profane holy things, is to degrade and pervert them. But how can this abuse be imputed to a course of language which hastens to impart evangelical truths to children, whilst their hearts are still malleable and capable *of receiving* deep and durable impressions? Far from

lowering, we thus prove our due value for them. Can we forget that our Blessed Saviour loved to see children around Him, and declared that unless we become like unto them, we shall in nowise enter into the Kingdom of Heaven?

It is feared that holy truths, when combined with exercises in language, will become too familiar to children, and thus lose their value. Vain fears: for these truths have in themselves a sublimity and an indefeasible authority, which are inseparable from them. Mix them as you will, they will always, in the hearts of believers, assert their pre-eminence, and claim the respect which is their due. We readily grant that frequent repetitions will familiarize our pupils with them, but this is the very result at which education should aim. Is it not true that holy truths should pervade the whole man, should guide his footsteps, and ever be his light, his rule, his stay? He ought, therefore, to be familiarized with them from earliest infancy. They should be so entwined with his other thoughts, as for the natural association of ideas to revive them incessantly. Now, throughout the whole range of instruction there is no branch which can combine these moral and religious truths as easily as lessons in the mother-tongue, even while appearing to have quite another object in view. The four different series of which our course of language is composed, may often repeat the same idea, whilst imparting to it each time the charm of novelty, by varying the place and the form of it.

But the supposed unsuitableness of the combination may be insisted upon; and we may be told, "There is great incongruity, and you cannot deny that in syntax, conjugation, and vocabulary, direct instruction has not the supremacy: on the contrary, it is subordinate, for throughout it is subjected to their requirements." Here there is a great mistake, which I must point out: our direct instruction does contain a definite doctrine, but this doctrine is in no wise dependent on our exercises in language, which require no such subordination, for they will accommodate themselves *indiscriminately* to whatever materials we supply. It is

only subordinate with regard to the form or mode of expression, and it gains by being so, as we have already said. The grammars now in use occasionally insert some of those holy truths, which we would give in their entirety in our course of language. And have they been accused of profanation? Yet in them, these truths are to exemplify rules, and not introduced for their own sake, but only to exemplify certain rules, and are, therefore, in an entirely subordinate situation. Not so in our course of language. Divine instruction is its object, and the whole of it tends to the establishment of Christian principle in the mind of youth. To condemn this tendency is to say that lessons in language are to keep aloof of religion and morality, and say, in other words, that the object of these lessons is merely to teach the rules of speech to beings gifted with intelligence (for brute beasts cannot speak), but to beings whose thoughts are not either to rise above the clouds, or sink below the grave; to beings whose interests shall be limited to the confines of earth, and whose consciences shall be dumb.

In order to comply with these requirements, language itself must be mutilated, for those very expressions must be banished, which contain all that is most interesting, most beautiful, and most sublime in speech.

It is not reflection, but blind habit, which denounces the combination that we propose; and I shall therefore answer, in the words of Seneca, "We must beware of following, like the brute beast, in the track of others, instead of selecting the path in which we ought to walk."

Intellectual Developement.

Our course of language is specially adapted, whether in its separate parts or in their combination, to the developement of the intellectual faculties of childhood. It is calculated to attain this object, and it has done so when duly followed up. But there are persons who dread this result; some on behalf of religion, because they think this developement must undermine faith; some because they fear that the stimulus thus given to the mind will endanger the welfare of youth, and disturb the peace of

families and of society. These are serious imputations, and deserve to be carefully weighed.

What? is it said that intellectual developement must undermine the faith of youth? I cannot conceal my surprise at this unexpected cavil. Shall the Gospel, which is so fitted to captivate every upright mind by its manifest truth, its sublimity, its beauty, and its philanthropy; shall that Gospel, which has awed into silence the schools of paganism,—shall that Gospel, I say, shrink from the gaze of youth, when taught to see, to reflect, and to reason? Is its cause, then, so desperate that it can only venture to encounter the stupidity of ignorance? How much more has it to fear from the torpor of mind, of barbarism; for it is not adapted to savages, but to beings who can think and feel like man. And for this reason, its light was not vouchsafed till man had become conscious of other wants besides those of mere earthly existence. It has lost ground wherever a worldly spirit has prevailed, and has vanished from those countries which have relapsed into barbarism. Such is its history; and shall we, indeed, think this Gospel adverse to the intellectual developement of youth?

To invoke the slumber and the darkness of the mind in aid of Christian faith is to act in direct opposition to the most positive declarations of the Gospel. Our Blessed Lord speaks of Himself as the Light of the world, the Light of the soul, as the sun is that of the earth. When explaining to His disciples the cause of the unbelief which He met with in the doctors and elders of the people, He spoke of them as blind leaders of the blind, and imputed this blindness to an evil heart which loves not the light of the truth. Such is the language of our Lord and of His Apostles. And how shall men who call themselves Christians denounce our teaching as prejudicial to faith, because it labours to develope young minds, and prepare them for the light of the Gospel, that they may profit by it? Our Lord Himself had His school; His Disciples were ready to receive His words without any examination, but He disclaimed this servile indolent surrender of themselves. He even strove to awaken their

minds by questions, by parables, by leading them to trace the impress of the Divine mind in the glories of Nature; and He accustomed them to look within for what He sought, to teach them. Then our course of language follows His example, when it labours to develope the faculties of children, and thus prepares them to receive the evangelical truths which it teaches.

The Gospel presents itself to us under two different aspects, as it were. On one hand, there is such simplicity, that we should say it was specially intended for children. God is the Father in heaven; He loves and feeds His children. All men are brothers, and should love their universal Father, and each other. All this may be felt and understood by a little child. But then behold the endless train of grand and sublime ideas which emanate from these simple elements, when rightly apprehended. They stretch forward to the immensity of the Universe, to the infinite grandeur of its Author, to the unfathomable depths of eternity. Then its morality, which is spiritual, without however neglecting what is visible, penetrates into the recesses of the human heart, to search out and regulate those inmost workings which are inaccessible to the eye or the ear of man. Hence St. Paul's exhortation to the Corinthians*.

Now we obey this injunction in our course of language, which labours to develope the dawning intelligence of youth; for the man will never be perfect in wisdom, if the understanding of the child has remained uncultivated. What becomes, then, of the cavil, which accuses us of undermining Christian faith, when we are labouring to pave the way for it, and to prepare our pupils to receive the benefits which it tenders to mankind?

I will now pass on to the next objection urged against our system, viz., that it will compromise the peace and order of families and society, by inspiring children with pride and pretensions which will be the torment of their own lives and of those around them.

To this I answer; the mother first awakens the mind

* I. Cor. i. 20.

of her child, by enduing his lips with speech; and does she mar the interests of the family or of society by her successful endeavours to instruct and to develope his intellectual faculties? Does the Gospel disturb the peace of individuals, of families, or of nations, by the living light which it sheds upon them; by its appeals to human intelligence, which is thus awakened from its torpor and called into action? And our course of language in cultivating the minds of children, does but follow out the plan of their first teacher, and prepare them to apprehend and to practise the lessons of our blessed Lord. Why then should it be called a disturber of peace and good order?

Why will we ever confound use with abuse, day with night? We are well aware that men, aye, and children too, may abuse the knowledge and capacity they have acquired: but ought we on this account to impede the developement of the faculties? On this principle the earth ought to be laid waste, and men should be stripped and mutilated; for they are ever prone to make a wrong use even of the most holy things. The duty of wisdom is to prevent and correct such abuse, as far as it can, and wherever it is found.

Let us not deceive ourselves; it is not the cultivation of the mind which makes children captious, self-sufficient, insubordinate, or turbulent. The fertile source of these bad qualities lies in the heart, which mental cultivation (if true to its name), far from corrupting, can alone check, or restrain, or eradicate. To develope the faculties without object, order, or method, is not to cultivate the mind. To do this, we must in the first place select suitable subjects, which may call forth all the better feelings which the Creator has implanted in the nature of man; and to this instruction we must add exercises which may tend to apply and impress it permanently on the mind. The combination of these two elements constitutes real mental cultivation.

When we speak of the cultivation of a field, we mean the best mode of making it yield the produce which we desire. For this two things are needful, skilful labour *and good seed.* This is the type of intellectual culti-

vation, and the origin of the borrowed term; but its due signification is not always connected with the word. Too often it conveys no more than the idea of an indiscriminate developement of the faculties, without any definite rule or object. And yet it is the object which should ever be paramount, and the exercises for the right and harmonious developement of the faculties should always be subservient to it.

Those who would utterly deny all mental cultivation in childhood, seem never to have learnt how to distinguish use from abuse; and the latter always stares them in the face, because of the fatal consequences it has entailed upon states and families. But they are not aware that by this denial, they rise in open rebellion against Heaven; for has not God endued man with various talents, not to be indolently folded in a napkin, but to be improved, since all will one day have to give an account of what they have received?

Here an interesting circumstance occurs to my mind. In 1820 I was presented at Geneva to Madame la Marquise de ————, who belonged to a Committee of Ladies at Paris for the superintendence of girls' schools; and she wished to converse with me on the subject of education. A clamour had just been raised against the plan of mutual instruction, and indeed against general education for all classes in society, which was supposed to be replete with danger, if not with evil; and this lady was uneasy on the subject. In my answer I allowed that to teach reading, writing, arithmetic, and recitation, without endeavouring to train the mind in the right way, would indeed only supply it with the means of doing more mischief, if it were inclined. I added that the object of my school was *education*, and that to attain it, I sought to develope to the utmost all the faculties of childhood. When I took leave of her, she promised to visit my school the following summer, in order to see with her eyes what she could hardly picture to herself.

She came according to her promise. In the apartment *of the little children*, she gave full attention to the *vivâ voce exercises* which I had added to the barren elements

of reading, writing, arithmetic, and recitation, in order to commence the cultivation of the mind and heart. We then went to the second apartment, where were given the first lessons in language. The pupils were engaged in them at the time, some in classes *vivâ voce;* others writing at their tables. Madame la M. examined all their work, and then she exclaimed, "Now I understand you; you cultivate, indeed, the minds of these children, but you yourself give the direction." A most acute observation, which I have never heard from any other visitor! We afterwards passed through the two upper departments of the school, and she there traced the progressive series of lessons in language as adapted to education. One thing that surprised her was the gradually decreasing number of students. In the first department there were upwards of one hundred and fifty; in the fourth only thirty-two. "Whence this decrease?" said she eagerly; "do you hinder the greater number from reaching this class?" "By no means; I do all I can to bring all my pupils to it, for they are alike my children." "Why is it then that most lag behind?" "Such is the will of Providence." "How so?" "Providence does not give to all alike. The children who have received most talents advance the most rapidly, and will reach this last class in four or five years. The generality advance more slowly for want of intelligence. Sooner or later comes the time for active employment, and they must give up study in order to earn a livelihood. Thus God has provided for public order and for the various wants of social life. I have faith in His wisdom, and I believe it to be my duty to improve whatever gifts He has bestowed." "This idea is little known; it ought to be promulgated." "This idea, Madam, will naturally occur to those who have eyes to see, and who believe that God is wiser than we are; and it is vain to talk to others." Thus ended our conversation.

Conclusion.

When we propose to make instruction in the mother-*tongue effectual for* mental cultivation, we ask that

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Conclusion.

When we propose to make instruction in the mother-*tongue effectual for* mental cultivation, we ask that

BOOK IV.

INSTRUCTION IN THE MOTHER-TONGUE APPLIED TO THE CULTIVATION OF THE HEART.

THE language of common life, and that which we adopt, distinguishes the heart from the head, and designates by these two words, something very different from what they signify in their primitive acceptation. By the head, it denotes the whole aggregate of our intellectual faculties; as thinking beings, our abode is in the head, amidst the organs of sight, hearing, taste, smell, and speech. Direct experience proves that in the upper part of our organization, is placed the laboratory, as it were, of our thoughts, and that the head, according to its variable state, either aids or impedes the workings of the mind. Therefore, taking the abode for the inhabitant, and the instrument for the artist, we speak of a good or bad head, &c. My head, in this sense, is myself, but myself only as a thinking being.

Now I am something more than a being who perceives, compares, judges, reasons, and invents; for I experience a variety of sensations, agreeable and disagreeable. Thus I enjoy or I suffer—in a word, I feel. As a sentient being, I am passive, for I experience sensations, whatever may be their source. But these various sensations excite in me a continual and diversified activity. To some I incline; from others recoil. These sensations find in me corresponding inclinations and aversions, which spring from my own activity and prove it. Now it is the aggregate of these sensations, and of the emotions which they occasion, that the language of life calls the *heart*. These sensations and their corresponding emotions enter indisputably into our thoughts, because it is still the same indivisible *self* which thinks, feels, loves, or hates; besides, *sympathies* and antipathies presuppose a *definite* or *vague idea of the objects* to which they refer: we cannot sepa-

rate them in our thoughts. Why then does the language of life assign the former to the heart, the latter to the head? It is because experience proves that sensations, when acute, and the emotions which arise from them, produce very palpable effects upon the organ of the heart: and then taking effect for cause, the latter has been assigned to the organ in which the effect is most palpably manifested. We may here observe, in our common language, traces of bygone materialism; and although we cannot change the expressions, we shall at least guard youth against the grievous misconceptions which might arise from them. Common language also assigns the will to the heart; the will which resolves and acts; but we shall not adopt so erroneous a term. The will has its peculiar attributes; on one hand it does not choose to act, till thought has preceded its determination; and though in this respect dependent on the mind, the mind in turn receives orders from the will: on the other hand, though the will cannot deviate from the orbit of motion assigned to it by our natural tendencies, yet it has choice of action, and preference within that orbit; it is the will which regulates our life, which acts, and which is consequently responsible.

It would seem, then, that in order to the right training of childhood, education ought to be specially directed to the will. We should thus go straight to the point, instead of reaching it by a circuitous path.

But this direct road to the will, which chooses freely what pleases it most, is not open to education. We must therefore take another path in order to reach it. The study of the human soul inspires us, however, with one certain maxim for our guidance: "Man acts as he loves, and he loves as he thinks."

These few words teach us the true secret of the art which we profess. Would you learn how to render children orderly, and good, and upright in their conduct? inspire them with pure, and benevolent, and upright inclinations; for we act as we love. And do you ask, how you are to inspire these inclinations? Familiarize your pupils with their *corresponding ideas;* for we love as we think: the thoughts

form the heart, and the heart forms the conduct; such is the general rule; nevertheless, it is not without its exceptions: for free will cannot be bound; and all we can do is to regulate it according to this maxim. The effect will not be infallible; but yet our efforts will never be wholly unsuccessful.

All parents and teachers have an inward consciousness of this great maxim. And how should they not? since they cannot be entirely blind to what is continually passing within themselves. Under the guidance of this involuntary consciousness, they confidently appeal to the thoughts of their pupils, in order to reach their hearts, and thus influence their conduct. But they need a clearer, fuller light. Now, as we wish to apply our course of language to the cultivation of the heart, we have given much study to this important subject, and we here offer the result of it: but before we examine the means, we shall begin by defining the object towards which education should lead its pupils.

Chapter I.

The Object which should be kept in view in the Education of Children.

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The sages of antiquity often attempted to draw a picture of what they conceived man ought to be. They wished to have a living model before their eyes, for life *speaks much more* effectually than cold maxims. Example *has a force which is* peculiar to itself; nevertheless, their

model, though continually retouched, had enormous defects: there was always in him something cold, and hard, and contracted, something that shocked the nicer sense of right and wrong. They could describe the citizen, the warrior, or the philosopher; but always at the expense of the man. Since our Blessed Saviour, however, has come down upon earth, we are happily relieved from the necessity of inventing for ourselves a model worthy of imitation. He was sent to us by the Father of Mercies; and He acts all the more powerfully upon us, because we cannot know and contemplate without loving Him. Our course of language will, therefore, direct attention to Him, and will endeavour (according to the Apostle's expression) that He should "be formed in the hearts" of the pupils. In order to assist such teachers as may choose to make use of our work, we shall now attempt a sketch of our Blessed Saviour's character; although we deeply feel our utter insufficiency for so lofty an undertaking. In making the attempt, we experience all the embarrassment of Leonardo da Vinci, when, in his picture of the Last Supper, he wished to represent our Lord true to the image which he had of Him before his mind and in his heart. But he overcame his embarrassment, and we will surmount ours, in order to cast as much light as possible on the subject.

Circumstances in which our Lord lived.

The whole human race, with very few exceptions, were deeply sunk in error and corruption. The Creator of the universe had but one temple upon earth, at Jerusalem, and there He was, as elsewhere, the Unknown God, who was honoured indeed with the lips, while the heart was far from Him. The Jews had a perfect law in that of Moses, whom Plato acknowledged to be the wisest of legislators. But its great precepts, which inculcated good faith, righteousness, mercy, and filial piety, were superseded by sacrifices, offerings, and minute observances. A blind people were led by guides who to blindness added hypocrisy and artifice; and who, full of pride and hatred themselves, *instilled these* feelings into the credulous multitude. *The letter* which kills, was everything in Pales-

tine; and the spirit which maketh alive, was nothing: it had taken wing, leaving behind it nothing but the empty shell, as the butterfly discards its inert chrysalis, and flies away in the spring on its bright and beautiful wings. Such was our Saviour's native land. It could yield but what it had—darkness and corruption.

Now, if this was the state of Judea in spite of a revelation of the true God, and of the Law of Moses, it will readily be supposed that the nations, which were devoted to the deities of Homer, might indeed distinguish themselves in human science, in arts, and in war, but that their religious opinions, and their worship, must necessarily sink them deeper and deeper in depravity. Some have tried to persuade us that the gods of paganism were but ingenious allegories, to represent the works of nature, and that in reality the adoration of the people was directed to the Creator alone. But in order to produce this faith in any but the ignorant, it would have been necessary to destroy all the writings of antiquity, and all the monuments of art in Greece and Rome; and to change the names still borne by many cities, mountains, hills, and groves. All the vestiges of antiquity proclaim that our fathers worshipped a host of impure deities, whom they thought to embody in statues and to enclose in temples, and that they *did* bow down to the work of their own hands.

How stupendous, then, was the task that our Saviour undertook in this world of desolation; to bring all nations into allegiance to their Father in heaven; to make of them one family, united by the sweet ties of brotherhood, and living here below in the joyful hope of immortality in another and a better world.

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We may define the character of our Blessed Lord in these few words: He loved God the Father with his whole heart, and in Him all his family on earth. This twofold *love, this* Christian charity, is the sacred fire which He

came to kindle on earth, where it had never before been lighted. If we follow the steps of our Master, and listen attentively to His words, we shall see that everywhere and in everything, it was the same charity which acted, which spoke, which suffered, which prayed, which died, and which rose from the dead to lay the imperishable foundation of his work. He entertained for his Heavenly Father the deepest respect, the liveliest gratitude, the most unbounded confidence, and a devotion so entire, that He could with truth say, "My meat is to do the will of Him who sent me, and to finish the work He hath given me to do." In devoting Himself to this work of salvation, he proved Himself to be very man, and our brother; such a brother as none had ever been before. He alone could say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Nothing short of divine power and wisdom could establish the kingdom of truth and righteousness on the earth, which was full of darkness and iniquity. The people of Palestine had, indeed, the key of the Kingdom of God, and were looking with impatience for the coming of its Founder; but when He came they knew Him not, because their ideas were all carnal and earthly: they were the vile slaves of sensuality and ambition. Even the Apostles, who had been so long trained in the school of our Lord, partook of these errors, in spite of the respect, the confidence, and the love which they bore to Him; and we see with what gentleness He gradually opened their eyes and enlarged their hearts, which were so straitened in affection.

Though the multitude loudly proclaimed that never man spake like unto Him, and though they were moved by His goodness and mercy, yet the chiefs and elders of the people were ever in waiting to lay snares for Him, and to calumniate Him. He repeatedly put them to silence, but again and again they returned to the charge, resolved to sacrifice Him at any rate. The Redeemer knew that He should be their victim; but He knew also that His death would ensure triumph to the cause of God and of man. (John xii. 24.) He therefore patiently persevered

vation, and the origin of the borrowed term; but its due signification is not always connected with the word. Too often it conveys no more than the idea of an indiscriminate developement of the faculties, without any definite rule or object. And yet it is the object which should ever be paramount, and the exercises for the right and harmonious developement of the faculties should always be subservient to it.

Those who would utterly deny all mental cultivation in childhood, seem never to have learnt how to distinguish use from abuse; and the latter always stares them in the face, because of the fatal consequences it has entailed upon states and families. But they are not aware that by this denial, they rise in open rebellion against Heaven; for has not God endued man with various talents, not to be indolently folded in a napkin, but to be improved, since all will one day have to give an account of what they have received?

Here an interesting circumstance occurs to my mind. In 1820 I was presented at Geneva to Madame la Marquise de ————, who belonged to a Committee of Ladies at Paris for the superintendence of girls' schools; and she wished to converse with me on the subject of education. A clamour had just been raised against the plan of mutual instruction, and indeed against general education for all classes in society, which was supposed to be replete with danger, if not with evil; and this lady was uneasy on the subject. In my answer I allowed that to teach reading, writing, arithmetic, and recitation, without endeavouring to train the mind in the right way, would indeed only supply it with the means of doing more mischief, if it were inclined. I added that the object of my school was *education*, and that to attain it, I sought to develope to the utmost all the faculties of childhood. When I took leave of her, she promised to visit my school the following summer, in order to see with her eyes what she could hardly picture to herself.

She came according to her promise. In the apartment of the little children, she gave full attention to the *vivâ voce* exercises which I had added to the barren elements

of reading, writing, arithmetic, and recitation, in order to commence the cultivation of the mind and heart. We then went to the second apartment, where were given the first lessons in language. The pupils were engaged in them at the time, some in classes *vivâ voce;* others writing at their tables. Madame la M. examined all their work, and then she exclaimed, "Now I understand you; you cultivate, indeed, the minds of these children, but you yourself give the direction." A most acute observation, which I have never heard from any other visitor! We afterwards passed through the two upper departments of the school, and she there traced the progressive series of lessons in language as adapted to education. One thing that surprised her was the gradually decreasing number of students. In the first department there were upwards of one hundred and fifty; in the fourth only thirty-two. "Whence this decrease?" said she eagerly; "do you hinder the greater number from reaching this class?" "By no means; I do all I can to bring all my pupils to it, for they are alike my children." "Why is it then that most lag behind?" "Such is the will of Providence." "How so?" "Providence does not give to all alike. The children who have received most talents advance the most rapidly, and will reach this last class in four or five years. The generality advance more slowly for want of intelligence. Sooner or later comes the time for active employment, and they must give up study in order to earn a livelihood. Thus God has provided for public order and for the various wants of social life. I have faith in His wisdom, and I believe it to be my duty to improve whatever gifts He has bestowed." "This idea is little known; it ought to be promulgated." "This idea, Madam, will naturally occur to those who have eyes to see, and who believe that God is wiser than we are; and it is vain to talk to others." Thus ended our conversation.

Conclusion.

When we propose to make instruction in the mother-tongue effectual for mental cultivation, we ask that

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in His work of salvation. The hour for the great sacrifice arrived: and He resigned Himself into the hands of His enemies, and went forth to Calvary with the meekness of the lamb who is led to the slaughter. Nailed to the accursed tree, He prayed for His murderers: He commended His soul into the hands of His Father, and bowed His head, triumphant over sufferings and death, and over the malice of His enemies, who vainly arrayed themselves against Him. But though the wicked might bury truth, they could not extinguish it. The dead was soon to be restored to life, but the wicked were to see Him no more. They were only to behold His work; the work of wisdom, and power, and love. This work was to develope itself before their eyes, and they shuddered, but they could not arrest its rapid and triumphant progress.

Some details respecting His Character.

We have already hinted at the principal features of the Divine character, which will be our model; and we will now enter a little more into the details of it. These details are, if we may so express ourselves, in the most perfect harmony with the subject of them.

We might have imagined that our Saviour, being wholly devoted to the great work of His life, would have been a stranger to family affections, to the emotions of friendship and of patriotism. But such was not the case.

The Gospel has recorded but one circumstance in the early life of our Lord. When he was twelve years old He went up with His mother and His foster-father, from Nazareth to Jerusalem, to worship in the Temple. The Child drew near to the doctors of His nation, and astonished them by His understanding and questions. He already had the consciousness of His high destiny. Nevertheless, He returned with them to the humble workshop at Nazareth; He lived there in subjection to them, and grew in wisdom and in favour with God and man. When He was thirty years of age, He entered upon his ministry, after having received baptism from John in the waters of Jordan. He then withdrew from his affec-

tionate mother, but His filial piety was never laid aside, for when expiring on the cross, He bequeathed to her another son in the person of his beloved disciple. He spoke of his disciples as *friends*, and He treated them as such. They themselves have told us that, "having loved His own, He loved them unto the end." The two good sisters at Bethany, and Lazarus their brother, enjoyed the sweet and holy friendship which resided in the bosom of our Lord: they gloried in it, and they returned it.

This true citizen of the world, in the sense in which none other has ever existed, had also His own country, which He tenderly loved, unworthy though it was. It was hurrying on to ruin in its blindness and obstinacy, and He lamented over it as a mother over her children. How affecting are the patriotic tears which He shed over it, when foretelling, for the instruction of His disciples, the woes it was laying up for itself! Who can read without emotion his lamentation, "O Jerusalem! Jerusalem!"

He grieved for this thankless country, even when led out to endure the penalties of the cross, which it had by acclamation decreed to Him. Some women wept when they saw Him; but He said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

Children ever inspired Him with the liveliest interest; because, though perfect man in the elevation and sublimity of His thoughts, He had still retained the pure and simple and loving heart of the most innocent childhood. However grave and urgent were the cares of His ministry, He loved to see, and to embrace, and to bless the little ones who met Him by the way, or who were brought to Him by their mothers. His disciples, who partook not of His feelings, rebuked them, but He said, "Suffer little children to come unto me."

What a heart was that, which embraced in its charity, all the nations of the earth, and all generations of men, and yet found a place side by side with the whole human race, for each despised little child of Palestine!

In His heart as in creation, were harmoniously com-

bined the most striking contrasts. Though His glorious work was to dispel the darkness, and to cure the maladies of the soul, He nevertheless felt compassion for all the other woes of mankind. The sick and the suffering thronged about his path; nor were they ever repulsed; He even sought them out.

Our Saviour was holy, just, and good, in the midst of a sinful generation. Nevertheless, far from rejecting the guilty with proud disdain, He graciously accepted their repentance, and sought to rekindle the smoking flax. He even went to seek them, as the shepherd seeks his lambs who have gone astray in the wilderness. The thrice Holy Father makes His sun to shine on the evil and on the good; and His beloved Son has told us, "The works that I see with my Father, those I do."

We might have thought, that, intent night and day on His great work, our Lord would have distinguished himself from other men by some peculiar mode of life. On the contrary, His life was the simplest, the most ordinary. He conversed familiarly with all. In his food, He used indiscriminately the gifts of God. He visited the families of his acquaintance. He even condescended to honour a marriage-feast. Our great Teacher never ceased to be a man; but He never overlooked an opportunity of making the common events of life instrumental in that great work which was His meat and drink—His one—His only desire.

Lastly, He whom the Father had sent down to His family on earth, as His Word and His representative, had a right to our homage, and might demand it. But He did not. He claimed only to be our brother. He referred all the glory to His Father and our Father. "My doctrine," He said, "is not mine, but my Father's who sent me." "The works that I do, my Father doeth them." Thus, though placed so far above us, He could speak from His heart those memorable words, "Learn of me, for I am meek and lowly in heart." And thus He was the image of Him who, though seated on the throne of the Universe, yet *numbers the* very hairs of our head, and provides for the *meanest of insects.*

Reflections on our Choice of a Model.

This is the great model which we shall ever have before our eyes, and which we shall point out to our pupils, in order to form them upon it. But it may be said, "The object at which you aim is too distant, too lofty, for your model is not man only, but God also. Moreover, you have to deal not with men, but with children, and you must consider their weakness, or you will never succeed." In reply to these objections, we recognize the superhuman dignity of our Lord, and we venerate it; but, on the other hand, we know that He was very man, that He was our brother, made like unto us in all things, says the Scripture, yet without sin. This truth He often repeated, in order that there should be no mistake on so important a point, and facts corroborate His words. Was He not born, like ourselves, a poor, weak, dumb little infant, and did He not grow up to manhood by degrees under the care of His mother? Was He not, at the commencement of His career, made subject to temptation? He experienced the same vicissitudes of pain and pleasure as ourselves. He felt emotions of pity at the sight of human woe, of indignation at the sight of human perverseness and hypocrisy. When His last hour drew near, He was troubled in spirit, and His sweat was, as it were, great drops of blood: and He gathered strength by prayer for the completion of His great sacrifice. Far from assuming omniscience or omnipotence, He declared to His disciples, that the Father alone knew the hour when those things which He foretold should come to pass; and that to His Father alone it belonged to assign the places in His Kingdom. Thus we see throughout that He is man as well as God: the Son of God, and the Son of man in one person. How we know not; but do we know how our own souls are united to their earthly tabernacle?

It is the human character of our Lord that we have endeavoured to delineate: that human character which is the perfect model that every Christian should endeavour *to follow to the* best of his ability in the position,

it with the different and variable suggestions of his own experience. It is at the same time one and multiple. It is one, because it naturally recoils from every known evil, and inclines to the good which it values most: it is multiple, inasmuch as the advantages which it seeks ever vary in their nature. They may be divided into four classes, and thus we may trace in our personal tendency four primary inclinations as its four constituent parts.

Enjoyments of the Senses.

We are in continual relation with the organs which envelope us, and which are our agents: we act on them, and they act upon us. Is the body sound, active, vigorous, and regular in all its functions? This we may ascertain by the agreeable impressions which it conveys to us. On the other hand, its derangements and infirmities cause us discomfort and pain. This body, moreover, depends on its surrounding circumstances: it has divers wants, and is thus an endless source either of enjoyment or annoyance to the master-spirit of which it is at once both the abode and the servant.

To say that we have sensual pains and pleasures is to say no more, than that we naturally hate the former and love the latter. Up to a certain point, we may deny ourselves these pleasures, and submit to pain; but we cannot make pain pleasant, or pleasure disagreeable. Nature, which is the work of God, is stronger than man. By these two classes of impressions, the Author of our being has instructed us in the preservation of our bodily organization, on which depend here below the developement of all our faculties, and the whole apprenticeship of life. What, then, are those moralists dreaming of, who, under the veil of sanctity, advise us to reject all such pleasures? They insult both human nature and its Author. They pretend to improve upon the Gospel, of which they call themselves the Disciples; yet the will of the Gospel is, that man should take due care of his earthly tabernacle; and that whilst using the innocent pleasures which the *goodness of his* Creator has provided for him, he should *enhance the* enjoyment of them by gratitude. Never-

theless, the love of sensual indulgences must not degenerate into sensuality. This vice shows itself the moment that we prefer pleasure to duty; then the animal predominates over the man, and oft-times the animal will destroy itself. Sensuality also shows itself in a self-indulgent life, which, without falling into gross sins, ever shuns labour and trouble, and only seeks what flatters the senses. Thus self-indulgences stifle all generous feelings, and will never produce any noble deeds.

Many things are necessary for the wants of our animal life, and many more for its enjoyments, and thence arises the desire of possession and property. This desire is legitimate so long as it respects the rights of others, and keeps itself within due bounds. If it exceeds these, it becomes covetousness, and this last may degenerate into sordid avarice, which is always amassing, never gives, and whilst surrounded by its own hoards, will endure the privations of indigence. In this vice we not only behold a mournful aberration of a legitimate inclination, but a real aberration of mind, in sacrificing the end to the means.

Intellectual Enjoyments.

The perception of the objects around us is the mainspring of our thoughts, in which consists the life of the mind. Excited by the impressions received from the senses, it looks, listens, tastes, and smells, in order to increase its acquaintance with the things which it perceives. Then it observes, compares, judges, and reasons, adding link to link in the chain of its ideas. It also makes new combinations, which are the work of the imagination. In all this, it is assisted by recollections which arise spontaneously, or which it purposely seeks for in the store-house of the memory.

To think is indispensable to the mind, for thought is its very life, and also its enjoyment. Moreover, this enjoyment is independent of the nature of the objects on which it is exercised. For is it not true that we love to think of past and even present sorrows? We also delight *in reciprocal interchange* of thought; and thence the

curiosity which shows itself in the child while in the cradle, and still remains with him to old age.

Now we seek not only ideas but truth, the agreement of thoughts among themselves and with their object. Ignorance, when exposed, brings shame, and our errors when discovered give us concern. And if truth has charms so also has beauty, when we are sufficiently advanced in cultivation to appreciate it. We relish beauty, whether in the works of nature or art; and we seek to produce it, by adding grace to the work whether of our heads or hands. What is ugly inspires us with disgust, and we recoil from it as from what is false.

The love of intellectual enjoyments is never entirely quenched; but its shades are many and various, and the more vivid ones vanish when brought into collision with the urgent wants of animal life. Thence it is that the labouring man lives amidst the wonders and beauties of nature without regarding them; one should say that he was blind and deaf. The great body of the working class circumscribes its intelligence within the narrow sphere in which they earn their daily bread. Then come sensuality and the thirst for gold, which will not allow man to rise to what is true, and beautiful, and sublime. In some the love of intellectual enjoyment is deficient; in others it is excessive; sometimes it sacrifices too much time to science and arts; sometimes it neglects the realities of life, in order to feed upon fictions which indeed amuse the imagination, but too often lead it astray.

Esteem or Self-respect.

This is a powerful spring in the human heart; it is bestowed by the Creator on a being capable of indefinite improvement, and who, being placed on his first entrance into life at the bottom of an immense ladder, which he is to climb, requires a constant stimulus to urge him upwards. This stimulant we have in self-respect.

But here all depends on the standard we form of what deserves esteem; and on this point there is the most *striking* difference of opinion. Sometimes this standard *overlooks the individual* altogether, and merely considers

is adjuncts, such as birth, rank, fortune, dwelling-house, arments, and other things of this kind. Sometimes it tops short at corporeal qualities, and places merit in eauty of form, agility, or strength. Or if it goes a step arther, it does not assign the highest place to moral ualities, but prefers brilliant talents, and is too apt to loss over faults of conduct, under favour of science, art, alour, or even courtesy and charm of manners and con- ersation. And thus led astray by a false standard, the timulant which is bestowed upon us in order to raise us o true dignity, becomes, through our own fault, a egrading snare to us. When guided by truth, we only alue ourselves inasmuch as we discover uprightness in ur thoughts, and generosity in our feelings and actions. n this respect a boundless career lies open before us; vhile in the retrospect, we must detect innumerable leviations, weaknesses, omissions, and negligences. Thus rue self-esteem is always tempered by humility, which loes not allow us to think of ourselves more highly than ve ought to think. Pride, which feeds on phantoms, is he silly child of ignorance and error. It puffs up the eart of man, erecting him into an unworthy idol, before vhich he himself bows down, and for which he would ain insist on the homage of others also. In order to btain this homage, he will often crouch while still che- ishing proud, disdainful, and envious feelings. Such is he effect of ambition.

Terrified at the disorders resulting from inordinate elf-esteem, some moralists have thought that it ought to e altogether eradicated by education, and that children hould only be trained to despise themselves. But this is o recommend an impossibility, and in attempting to estroy indestructible nature, they perceive not that they re acting in opposition to its author, whose will education hould ever seek to ascertain and to fulfil.

Love of the Esteem and Good-will of others.

We here combine two natural inclinations, which go, s it were, hand in hand, and may be traced up to the wo *preceding ones;* for self-esteem requires the good

opinion of others for its full satisfaction, while the consciousness of our wants, and of our own insufficiency to supply them, makes us crave their good-will. But on the other hand, esteem and good-will are akin to each other in the human heart; for are not we disposed to wish and to do good to those whom we esteem, and also to esteem those on whom we bestow our good-will? We are apt to blind ourselves to their faults, or to palliate them; and we even go so far as to ascribe to them good qualities which they do not possess. Of this we have a flagrant instance in the partiality of parents to their children. And is it not true on the other hand, that we find difficulty in wishing well to those whom we despise, even though they may have given us no personal cause of offence?

No moralist has ventured to blame our desire for the good-will of others. It is so natural to beings who continually need each other's help, and who are bound to afford it whenever they can. Why, then, should our natural disposition to seek the approbation of our fellow-men be censured? why should the general love of honour be reprobated? Here again men have confounded use with abuse, and involved both in the same condemnation. We have already mentioned the various points to which men refer their self-esteem: and to the same may also be referred the different kinds of respect which they claim from their fellows. If they seek to deserve consideration by praiseworthy personal qualities they aim at true honour; and as these qualities are attainable by all, this desire will produce a noble emulation, but no rivalry.

But if any one seeks to gain approbation by devious means, he covets false honour; he falls a prey to vanity. And this passion becomes more or less ardent, more or less ridiculous, and will often sacrifice every other consideration to its own gratification. If need be, it will assume the mask of hypocrisy, careless as to what it *is*, and only anxious as to what it *appears* to be. Blind vanity, moreover, is as easily duped, as it is desirous to dupe others; and will take mere outward demonstration as a proof of approbation.

The duty of education is to restrain or repress vanity

in young hearts; but let it beware of quenching in them a desire for the esteem of others. On the contrary, it ought to arouse their feeling of honour, where it is dormant, and to bear in mind this ancient maxim, "*That* man is lost, who has lost all sense of shame." Nevertheless, the Christian will seek first the praise which cometh from God, and education must of course give this right direction to its pupils.

Social Tendency.

All the elements of our personal tendency have also a social bearing, inasmuch as they incline us towards our companions in life, and render us dependent upon them, though only out of regard to our own interest. The desire for their esteem and good-will renders us dependent on their opinion and wishes. Self-respect, so far from being independent of the opinion of others, is often blindly guided by it. And even sensual and intellectual enjoyments, though essentially selfish, yet are hardly to be obtained except through the intervention or assistance of others; and oblige us, therefore, to consider one another. Besides, there are other pleasures, which can only be tasted by participation; and thus it is that every thing is harmoniously linked in human nature, of which unity is the fundamental law.

Personal tendency has done, and must do, much for the benefit of the community, though not actuated by this motive; but it is not alone in the human heart. Associated with it is another, which is essentially disinterested, and this we denominate social tendency.

The egotistical school has dared to deny its existence. Every language, however, has sanctioned the words goodness, gratitude, generosity, disinterestedness, &c. These words, and other similar ones, designate affections which only consider the good of others; and if these affections did not exist in the human heart, language would not have included them in its vocabulary. Whence, indeed, would the idea have been derived?

The social tendency is based upon sympathy, an ad*mirable provision of* nature, which, by drawing us out of

ourselves, transplants us into our fellow-men, that we may "rejoice with those that do rejoice, and weep with them that weep." Here imagination plays an important part; for the more lively and ardent it is, the more forcible is our sympathy.

Who will not trace the views of the Creator in endowing the human heart with this gift, as a counterpoise to the personal tendency which, though it draws men together, yet refers everything to self?

Gratitude.

If we attentively contemplate the infant about six weeks old, we may, as it were, watch over the birth of this beautiful emotion. The little creature has received from his first entrance into life, the cares and caresses of his mother. Before his faculties had begun to unfold, all was dark to him. But the night gradually wears away: the child sees, hears, and distinguishes sounds and objects; and he recognises her whose breast he sucks, who supplies all his wants, who greets him with smiles, with sweet looks, and soft words, of which he can only understand the tone, and who dries his tears with a kiss. The new-born babe has already made an advance in life, which no philosophy can explain; he has passed into the world of spirits; he has discovered invisible goodness under its outward garb, and by demonstrations which alone belong to the province of the senses. He has confided in this goodness, and in its readiness to serve him; and when on waking he does not find his mother by his side, he calls her by his cries, in the full confidence that when she hears them she will hasten to him.

In all this there is nothing more than personal tendency, which leans on the most tender and generous goodness. But this goodness has produced its image in the child; a spiritual generation much more wonderful than that which took place at childbirth. Goodness has produced gratitude, or goodness in return. You will see the little infant giving smile for smile. This is a sweet exchange, or reciprocity, for there is goodness on both sides. One has the priority; the other could only follow, for it

was dormant, and had to be roused. Then later you will see the nursling stretching out his little hands to his nurse, in order to gladden her by his caresses. Afterwards you will see him offering to her the very gift he has received from her, and putting into her mouth his bit of bread or fruit, that she too may eat with him, and share his pleasure. Is all this egotism? Let the child grow up, and if he is not spoilt, you will see his innate gratitude expand and strengthen, till it grows into self-sacrifice.

Gratitude is not restricted within the narrow limits of the family; it shows itself wherever there are men to confer, and men to receive benefits. We speak of men, of those whose nature is developed, and not of those beings in human form who have never attained to maturity, like fruits which have never ripened, or in which some insect has deposited its egg, and produced a gnawing loathsome worm.

That gratitude has its name in every language upon earth, is sufficient to prove its universality. And shall we be told that this word implies a spirit of calculation, which inclines us to do good to those from whom we receive, in order to receive good again from them? The very reverse is the truth; for gratitude vanishes, and with it our respect, the moment that interested motives appear.

Pity

arises from sympathy, by which we share in the sufferings of others. It takes interest in them, and seeks to relieve them.

This noble affection has been denied to human nature by some, who have said that, when moved by commiseration, we only seek to ease ourselves of the painful impressions involuntarily produced in us at sight of the sufferings of others; and true it is that there are those who will give alms to the poor, in order to escape their importunity, just as there are others who shun the sight of suffering, lest it should incommode them. But these can lay no claim to compassion, or, if they dared to do so, they would be told that there is no real compassion in *following the impulses* of self-interest.

Compassion, in the common acceptation of the term, implies a momentary forgetfulness of self, and a disinterested desire to relieve the unhappy, if only by bestowing attention upon them, and giving them the comfort of feeling that their woes are known and pitied. But the compassion which has been implanted in us by the Creator, will not content itself with these mere emotions; it will extend to self-denial, it will seek out the wretches in their hovels, and will incur the most painful privations for their relief. Look around you, look within you, and you will everywhere find traces of that generous compassion which feels for human woes, and which endeavours to remove, or at least, alleviate them.

Benevolence.

By sympathy we not only share in the sufferings of others, but also in their pleasures. And with this other class of social feelings there is a corresponding disposition in the human heart, which leads us to impart pleasure to others, without any personal motive. We give to this disposition the name of *benevolence;* and it becomes *beneficence*, when it expresses itself in words or actions.

If the existence of this disinterested inclination were also denied, we should say, in the first place, that as the Creator has not formed the heart of man by halves, sympathy in pleasure must have its correlative, as sympathy in pain has that of compassion. We would also appeal to experience, whose testimony is unanswerable as to matters of fact. And, as an instance, we shall again give that of the mother. Compassion first binds her to the poor frail little being, whom she has brought into the world. But her nursling gradually increases in strength; he begins to enjoy life; he wakes up, in order to look about him; he listens, he smiles, and he finds in his mother an ever-watchful benevolence which studies his pleasures.

This benevolence, which strews the path of life with flowers, is not the exclusive prerogative of mothers; for it *shows itself* wherever it is not stifled by egotism. It is to *be found in* the family relationships of husband and wife,

rothers and sisters, masters and servants. It cements the onds of pure and holy friendship. If in society there are iose who devote themselves to the service of the sick and iffering, so are there others who labour to promote the njoyment of their fellow creatures, by the advancement of nowledge, arts, and sciences. It also shows itself in proiding for posterity, which as yet exists not, and therefore an give nothing in return. Look at the old man plantig trees, which he can never see in fruit. He knows this; nd yet he plants. He does so, in order to bequeath those ees to his posterity. This desire is innate in the human eart as formed by the Creator, and as described by our ommon language.

Disposition to Faith.

If man is born in complete ignorance, he is also born n the midst of those who have trod the path of life before im, who have learnt and who can teach him. On his wn part, he comes into the world not only with the needul faculties for learning useful knowledge from others, ut also with a happy disposition to belief. He hears, nd he believes. The knowledge of others becomes his wn, without his having the trouble of learning it by exerience or reflection; so carefully has the Creator proided for the poor child whom He has called into existnce. He created him ignorant; but He has placed him nder those who can teach him; and especially under his ather and mother, who have attained to maturity, who ave long since emerged from the darkness in which they were born, and who are well inclined to impart what they know to their beloved child. He, on his part, is born with faith, which will come in aid of his ignorance; and, in the full certainty of not being deceived, he will confidently ay, "Papa, or Mama, says so."

The natural disposition to faith belongs to our social endency; for it forms the first link in the chain of ociety, and is the foundation-stone of education. Banish aith from the heart of the child, and how will he learn? le will be no better than a little savage, who will seek *ood and shelter* under his parents' roof, as the robin will

come to our doors for the crumbs or seeds that we scatter there.

It is by faith that we are drawn towards our fellow-men; that we question them, and listen to them. In time we become circumspect, because we make the grievous discovery that men are often deceived and sometimes deceitful. Thus faith is shaken, and with it our sociability. Lies break its precious chain; and therefore it is that the Gospel of love stigmatises lying as a crime, and denounces the severest punishments against it. Parents turn their children's faith to account in education, and so will also our course of language. But as our pupils will already have acquired some knowledge and expansion of mind, we shall first require an explanation, and then a reason for the assertions which will appear in our propositions and phrases. Thus we shall enlist reason under the banner of faith, in order to produce that reasonable faith which the Gospel requires of beings who have been endowed with the gift of intelligence.

And we shall do more, for we shall endeavour to raise the faith of our pupils towards Him who came down from heaven to teach us, and the faith we shall seek to elicit will not be a blind faith, for it will be founded on reason, as far as the conception of childhood will permit.

Disposition to Imitation.

This is another element in the social tendency which binds us to our fellows.

The child is born imitative; he observes what passes before his eyes, he feels he could do the like; he copies. Oh! that the examples around him were always worthy of imitation; for he would then advance rapidly in the right path, and education when it came to mould his young thoughts, would be greatly aided by previous good habits.

In proportion as the child developes, his imitations will become less servile; because he learns to think, to choose, and to invent. Nevertheless, the tendency to imitation as well as to belief will never forsake him altogether. He will always live more or less of a borrowed

fe; and thus it is that the Creator has closely bound ogether beings who are to form but one large family.

The natural tendency to imitation will not remain inctive, when we place before it the model which is at once he most sublime and the most attractive—that of the aviour of men—who was also the condescending friend f children.

Gratitude, compassion, benevolence, and the disposiion to faith and imitation, are then the elements which ompose our social tendency. Personal tendency takes he lead; and this priority of developement is necessary; or how should we feel for the joys and sorrows of others f we had not first obtained the consciousness of pain and leasure ourselves?

That the excess or abuse of our personal tendency hould become hurtful to society is quite conceivable; ecause ill-understood interests must come into collision. But it is not at first easy to understand, why the social endency, which is love, should beget envy, jealousy, atred, and revenge. The reason is, however, obvious; iz., that whilst espousing with blind eagerness the inteests of a few, it surrenders its true nature, and falls into he vices of egotism, without being in itself egotistical.

Moral Tendency.

Whilst speaking of intellectual cultivation, we have already been obliged to trespass on the province of morals, in order to point out the essential characteristics by which we may distinguish right from wrong. For this purpose we did not begin with an abstract theory, which from its nature must be indistinct and often erroneous; but we simply appealed to inward consciousness. That teaches us that the agreement of our actions with the objects of them, is the characteristic of right, their disagreement that of wrong. Now, we must search in the human heart for what corresponds to these moral judgments. And we shall find first

The Love of Right.

At the bare mention of a good action, or of a generous sentiment, we experience a feeling of elevated pleasure. If we hear, for example, a beautiful instance of filial piety, of patriotism, of unshaken fidelity, of innocence unsullied in the midst of temptation, of free forgiveness granted to an enemy, these anecdotes speak to our hearts, we love to listen to them, to recall them, to repeat them. Even a child will attend to them with lively interest; his eye will kindle at the recital, and not unfrequently the rising tear will start. Fictions of this kind please us as much as reality. We know that they are pure inventions; but, nevertheless, the image of what is right presents itself to our minds; it pleases and attracts us; and it even attaches us to the persons whose actions and sentiments suggest this image.

Moral evil has just the opposite effect upon us; we love it not; we hate it. "But if this be so," it will be said, "why is it that we often do what is wrong?" The answer is obvious. We have in us other and conflicting inclinations which oppose what is right, therefore we must make our option; and if, in order to gratify an evil inclination, we determine to do what is wrong, we always come to this decision reluctantly. "That man does not exist," says Seneca, "who would not readily consent to be excused from the commission of sin, if he might on these terms be allowed to reap its fruits." We dissemble with ourselves as long as we can, and when we can no longer hide our sins from our own eyes, we still endeavour to veil them from those of others.

Do you wish to judge of the effect produced upon them by right and wrong, you have but to bring the contrast before their minds. Describe, for example, the meekness of Abel, and the ferocity of his brother Cain; tell them how Joseph forgave his brothers, who sold him to strangers; speak to them of our Saviour praying for his murderers on the cross; and you will soon see how delight and grief, *love and hatred*, will alternately kindle in their eyes and *light up their* countenance.

The love of what is right is perfectly disinterested, therefore good actions please us in proportion to the self-denial which they impose; and they acquire in our eyes the highest value when everything, even life itself, is sacrificed to them. That is the heroism of virtue; the love of what is right triumphing over every other consideration. On the other hand, whatever advantages may accrue to our family, to the public, or to our country, from what is wrong, it does not cease to be offensive to us. The robber may maintain his wife and children by his plunder, but will his occupation, therefore, cease to be odious in our eyes? A traitor may be useful to our country, by betraying his own, but will this alter our opinion of his treachery? Shall we love or respect it?

There is, in human nature, the love of what is right as well as the love of beauty and truth. What is right and what is beautiful have the same root in our thoughts, our affections, and our language; and all suggest to us the idea of a harmony which is pleasing and attractive.

Respect for what is Right.

Not only has that which is right a beauty that pleases us, but it has also an imposing dignity which commands our respect. If, for example, there is in your neighbourhood a peaceable, industrious, honest, and useful family, who, lest they should be a burden to others, dwell in a hovel, and are content with the bare necessaries of life, their food and clothing, may be, of the coarsest kind, yet you cannot see or think of such a family without feelings of respect. Nor will you accord the same respect to the rich and the great, who live in splendour and luxury, ever intent on their own gratification, while they devolve on others the cares of business and the charge of the needy. You feel no such respect for those men who have never yet risen to the dignity of human nature by lofty thoughts or generous sentiments. They may allow themselves in sins which will serve their own selfish interests, they may oppress the weak, may sacrifice them to their vanity or ambition, they may make a mock at truth and justice, they *may inhabit* gorgeous palaces, may walk abroad sur-

rounded by all the insignia of office, and we may have to bow the knee before them, but will our heart do them homage?

Esteem and contempt assume a peculiar character when directed towards ourselves. Are we conscious of our heart and actions being right? we are raised in our own eyes, we dare to meet the eyes of our fellows, we feel entitled to their good opinion, and should it be withheld, our own conscience makes us amends. But if the latter accuses us, we are overwhelmed with shame, we shrink from the gaze of others, and we experience that nothing is so hard to bear as self-reproach.

It is easy to discover the source of the respect which attaches to what is right, and the contempt which follows upon what is wrong. To do right in the midst of the temptations which arise out of our own personal interest, or out of that which we take in others, requires strength of mind and courage; for we must fight and conquer in the noblest of causes; and this is true honour. On the other hand, defeat would imply meanness and cowardice in yielding to low desires, like the reed which bends before the wind.

Sense of Duty and Desert.

There is in these two feelings an authority which comes in aid of our innate love of right and of the respect with which it naturally inspires us; and they, therefore, claim the serious attention of teachers.

Calling myself aside, I seriously inquire whether it is allowable in me to retain that which has been lent to me; to slander the reputation of others in order to raise my own; to avenge an injury; to make my fellow-creatures the vile sport of my passions or caprices; I put these questions to myself, and conscience answers, "No, it is wrong; you ought to refrain from it. In so doing, you would be guilty." Again I ask, "Ought I to help my parents in old age and infirmity? Ought I to regard every man as my brother? Ought I to do to others as I would they should *do to me*? Ought I to make sacrifices for my country?" I ask, and the same voice answers, "Yes, it is

your duty to do so; and if you do it not, you are guilty."

There are, indeed, men, who give the reins to all their inordinate desires, and no longer consult this inward monitor; so to them it has become dumb. Nevertheless, events occur in life, when its reproaches cannot be silenced; "What hast thou done?" it cries. "Thou hast trampled duty under foot; thou art verily guilty." This word guilty strikes harshly on our ears; it is so awful to us, that the wicked will have recourse to any and every means, in order to escape its dread sound. The idea of duty is imposing; and though it does not restrain our free will, yet in regard to it we feel ourselves less free; we feel obliged, as our language expresses it, to submit; we have obligations to fulfil. Though we may relax this moral bond, we cannot burst it; for sooner or later it will close around us again, and only press the more tightly.

Moreover, the right which we love and respect, has force of law in human nature; it is a holy law, which forbids all that is evil, and orders all that is right, whether in the affections of the heart, or in the words of our lips and actions of our life. It is "The law written in our minds," as says the Apostle. (Rom. iv.) None may refuse obedience to it; and if any one dared to claim exemption himself, he would not dispense with it in others. Have you not heard men, who were anything but strict in their own conduct, loud in their censure of others? beholding a mote in their brother's eye, while they saw not the beam in their own eye."

The law of conscience will be obeyed. "You must;" that is its verdict, and from it there is no appeal. There is then a fundamental difference between its mandates and the maxims of prudence, which watches over our individual interests, though these maxims, it is true, often use the same terms; "you must," "you ought;" because unfortunately our language is so deficient in precision—so equivocal.

The gamester, for instance, will say, "One must cheat in order to win." A child who wishes his friend to escape *punishment, will say*, "You must deny this fault." And

thus prudence borrows the expressions which belong to morality. But we have only to sift them in order to discover the difference. The maxims of prudence are always conditional. In the mind of the gamester, "one must cheat," means, "one must cheat if one would win." The words of the child mean, "you must deny this fault if you would escape punishment." Such are the maxims of prudence. They do not command under pain of breach of duty; they only give advice, which may be followed or not at discretion. We have but to forego the uncertain advantage which they promise, or to incur the evil which seems to impend, and these maxims are no longer valid.

It is far otherwise with moral precepts. They are absolute and peremptory; and they leave no option, except that of incurring guilt, by transgressing them. They bear upon the acts themselves, and not upon their good or ill results. Now the acts retain their nature, whether good or evil, according to their agreement or disagreement with their objects. For instance, it is true at all times and in all places, that man, as man, is equal to his fellow-man; therefore, to do to him as we would he should do to us, will, at all times and in all places, be just and right; and the duty will be as universal and invariable as the truth from which it is derived, and which it carries out into action.

The sense of duty which we have just described is powerful; but as we are beset by temptations, the sense of *desert* comes in aid of it; that is to say, a deep and unalterable conviction that man will be rewarded if he is good, and punished if he is wicked; and that the reward and punishment will be in exact proportion to his deserts. This proportion is what we call justice. And justice does not occur to us as a thing that *may* happen, but that *must* happen sooner or later. Therefore is it attended with an expectation which is full of comfort to the good, and of terror to the wicked.

The ideas of merit or desert, of reward, of punishment, and of justice, form a group, which collect round the sense of duty, in order to strengthen and to sanction it. This sanction shows itself early in life. Listen to children,

and you will hear them even in their pastimes speaking very pertinently on these high subjects. We have been told that this is the result of education; and thus we are referred to the parents and teachers, who from generation to generation have instilled these ideas into children. But the parents and teachers who must be placed at the head of this long traditional chain, whence did they derive these lofty ideas? In order to escape from this dilemma, we have been referred to the law-givers of antiquity, who felt the necessity of inventing them for the good of families and nations. Then these men created them, when there was no previous trace of them in human nature, and thus added to this nature a new and necessary element, and completed the imperfect work of the Creator! Such are the absurdities in which those involve themselves who dare to strip man of his primitive qualities, and to mutilate human nature.

The great ideas we are now considering, as well as the hopes and fears arising out of them, conciliate and combine two elements in human nature which often clash in the course of life; our moral tendency, which requires unconditional submission, and our personal and social tendencies, which are often called upon to make sacrifices to the sense of duty. But an equivalent is secured, because there is merit in the sacrifice; and merit will obtain its due reward, as also will guilt.

Thus are the various elements of our nature harmoniously linked together. The unquenchable thirst for happiness is subjected to the rules of virtue, and so indeed it ought to be; but then, on the other hand, virtue will bestow happiness as the reward of its labours, and happiness that we have earned by our own exertions, is far more valuable than that on which we have bestowed no labour. Besides, it must never be forgotten, that in order to be happy, we must begin by being good: and this experience daily teaches. But happiness can only be faintly traced out during our earthly pilgrimage, in which we have to contend with the wants and infirmities of the body, and with obstacles and temptations of every kind; so conscience does not confine itself to the present scene.

It speaks the language of prophecy. Whilst it proclaims justice, it refers us to a new order of things for its complete accomplishment. Here we are on trial. This is the time for desert; that of retribution will follow.

Religious Tendency.

For some time the mother is the deity of her child. Poor and weak and ignorant, dependent for the supply of all his wants, the child finds in her all that he needs or desires; and he gives his whole heart to her. Invisible goodness has come in aid of his helplessness, to alleviate his wants. This goodness veils itself from his eyes. He only sees its effects, and experiences its benefits; and yet, in a few weeks, this novice in life has ascertained its existence. He has passed beyond the boundary of the senses; he has traced effects to their causes, and thus he has come to the knowledge of this goodness. He must have some idea of it, since he invokes its help, perceives its presence, and confides in its care. In all this there is reasoning. Confidence springs forth from the past, and stretches forward to the future, to a future which is ever lengthening before him. His desires enlarge, and his confidence expands with them; for the child is convinced that maternal tenderness will not fail, and that it will be powerful enough, and ample enough, to satisfy all his wishes.

This ever-provident tenderness has forestalled his wants, and has won him to itself. By its watchful care it first awakened his mind; and then the gratitude, the love, and the confidence which lay dormant in his young heart. The child, when thus aroused, went forth to meet it, and clung to it. Thus these two souls, equally invisible to each other, have mutually approached. A sweet tie has been formed between them by the intervention of the senses; and a delicious interchange of tender feelings has been established.

And is not this a type of the alliance which, at a later period, takes place between the goodness of the Creator and the piety of man? In this sublime union, it is *divine goodness* which takes the initiative, manifesting *itself to men*, by the benefits, the mercies, the wonders,

and the grandeur of creation; and piety follows. Is it not thus that is formed that holy bond which we term religion, or which Pythagoras calls the golden chain reaching from heaven to earth, and binding man to God?

But filial piety is more than a type. Study it well, and you will discover in it the precious germ, which will in due time expand into religion. The child, when passing beyond the boundaries of the material world, in order to discover maternal love, was trained to pass beyond the works of nature, and to discover divine love, which dwells within the veil. What is religion, but filial piety, which soars towards our heavenly Father, in order to present to Him our homage, and to offer up to Him our boundless hopes and desires?

There is then a religious tendency in human nature. It does not indeed appear in the earliest dawn of life; because a certain degree of moral and intellectual developement must take place before it can burst the shell which encloses it. Its first appearance is, moreover, very variable, because the previous developement depends both on external influences, and on the exercise of the free will; and therefore it takes place very unequally. Indeed it sometimes happens that this previous developement is either checked or turned aside. Then religion, which is the choicest blossom of our nature, either perishes in the bud, or never expands fully.

For all this, it is not the less true, that there is a religious tendency in human nature; for if there were not, there would be no trace of religion in life, and men would not differ from the brute beast. At all times, and in all places, human nature has been religious, though very variable in the mode of expressing the feeling; and this may be easily accounted for, when we consider that the noblest tendency of our nature requires right cultivation for its due developement; and how defective is that which is common among men!

Chapter III.

General Culture of the Heart by means of Instruction in the Mother-Tongue.

It now remains to show what instruction in the mother-tongue can do, and what it can not do, for the education of the heart. This teaching, if under right regulation, presents us with admirable helps for the attainment of this noble end; but its powers have their due limits; and these we must indicate, in order that too much may not be promised, on one hand, or required, on the other.

Moral State of the Pupils when admitted to our Course of Language.

Our pupils should enter the elementary school at six years of age, and should there spend from twelve to eighteen months in learning the elements of reading, writing, and arithmetic; while their young thoughts will also be polished and enriched by suitable exercises of language and intelligence. They will therefore be from seven to eight years old, when promoted to our course of language.

The teacher who then observes them narrowly will not only find in them the absence of what is right, but by looking a little closer he will detect traces of evil, as well as of error. Not that the child is born with enmity to what is right and true; for, as we have before said, the love of it remains in his soul, as the indestructible remnant of that image of God in which he was first created. But he carries this treasure in an earthen vessel*, for he is flesh as well as spirit; and it is the animal part which developes itself first, and the spiritual part afterwards †.

Consequently, the inferior part of our nature has already acquired ascendancy over the child, while the superior part, which ought to exercise it, still lies dormant, or is but seldom and partially aroused. It is this priority

* *2 Cor. iv. 7.* † 1 Cor. xv. 46.

and predominance of the animal part which we term original sin, or that original corruption with which all the children of Adam are born, and which requires a prompt and salutary remedy, ere they can become children of God and heirs of everlasting life. They must be born again, as our Saviour said to Nicodemus*, and thus delivered from the bondage of the flesh†.

This depravity is as yet but faintly sketched out in our pupils of seven or eight years old. Nevertheless you will detect in them idleness and greediness; symptoms of insubordination, envy, jealousy, and temper; together with the grievous tendency not to tell the truth, when doing so would involve unpleasant consequences. But the evil is not irremediable; nor is it inveterate, for together with it there is much that is amiable in childhood. Surely those children could not have been reprobates whom our Saviour loved to bless, and whom He pointed out as models to His disciples, saying, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven‡."

The besetting sins of childhood spring from the personal tendency, which is earliest developed, and which, unhappily, meets with frequent stimulants in the example and conversation of others. But be just to your pupils; and let not the evil which you lament prevent you from discovering the good dispositions which they bring with them to your lessons. I shall not speak of the intellectual faculties that have been awakened under the paternal roof; but with regard to the heart, your pupils have probably made greater progress than you imagine.

Question them as to right and wrong, or attend to their judgments, not only on the actions, but on the affections of others, and you will soon be convinced that the

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* John iii.

† We may here trace in our author, one of the peculiar doctrines of the Church of Rome, which limits the effects of the fall of man to his inferior or corporeal nature, and holds the superior, or mental part, to have escaped the taint, and to be pure in itself, until *overpowered by* the lower, or animal part.

‡ Matt. xviii. 3.

moral tendency has been considerably awakened even at their early age, at the very threshold, as it were, of life. The innate respect for what is right, and the hatred of evil, will show themselves together with conscience; as you will find whenever you mention an anecdote which displays virtue or vice in its true colours. The one will receive the homage which is its due; and the other the reprobation it deserves. Your pupils will express their feelings in words if you ask them, or in their eye and countenance, if you understand this language. We have already said that a sense of justice early shows itself in children; and we may therefore infer, that the moral tendency has attained considerable developement in our pupils of seven or eight years old.

Nevertheless, you will look in vain among them for that virtue or moral strength of mind which constantly prefers duty to pleasure, and triumphs over the obstacles which beset the path of duty. This moral strength is not born in us, for it is the result of our own voluntary exertion; and its growth requires both time and courage.

But let us again examine our pupils of seven or eight years of age, and, together with good moral dispositions, we shall also find others which will come in aid of our proposed education. I need not dwell on filial piety, which was first awakened in their cradle; and which, though frequently defective, has never been extinguished in the hearts of any, while in some it has grown with their growth, till it has amounted to devotedness. Generally speaking, the whole social tendency will show itself, more or less, in our pupils. You will detect in their conduct indications of gratitude, compassion, kindness, friendship, and even self-sacrifice. But remember that children are as volatile as the birds of the air; and that you must not expect from them those steady affections which may reasonably be required of men, in whom experience and reflection have been matured by years. Gratitude in the child rarely survives the benefit, which is soon forgotten; but it has been awakened, and may be so again. Compassion presupposes a knowledge of suffering; and of this children *have but* little, because they have not acquired it by ex-

perience, and consequently they cannot sympathize with sufferers. Here it is their knowledge, and not their heart, which is in fault.

The religious tendency has also been aroused by the mother; and it has responded to her maternal appeal. This response, we allow, is at first a very feeble echo; but let us never forget that piety is a sublime aspiration, which soars above the material world, and that our pupils, even at their early age, are incessantly drawn towards the objects which incessantly appeal to the senses. Therefore, before piety, which is in them but a feeble spark, that flashes for a moment, and then vanishes away, can become the sacred fire which our Saviour came to kindle upon earth, these novices in life must acquire the habit of rising above the visible world, in order to discern the Creator in His visible works, and to read the future in the present.

From what we have now said as to the moral state of the pupils who come to our course of instruction, it will be seen that they are far indeed from the standard towards which we would fain bring them. Whoever reaches it would be able to say, as did our Lord, "My meat is to do the will of Him who sent me, and to finish His work;" would, like Him, love all men for the sake of our common Father; and would be ready to lay down his life for their salvation. Far, indeed, are our pupils from having attained to such Christian charity. It must be the labour of their whole life; and we find that the Apostle of the Gentiles, advanced as he was in his high career, loudly acknowledged that an immeasurable distance yet lay between him and his Master and Saviour*.

Let us not overlook the good which has begun to show itself in our pupils. If we are just, we shall find that, in comparison to the point from whence they started, they have already made considerable progress. We shall acknowledge our obligation to the mother, and to those who have seconded her labours; and we shall willingly contribute our share towards this work of salvation, in the

* Phil. iii. 4.

hope that a blessing from on high will descend on our pious endeavours also.

Assistance to be derived from our Course of Language in the Cultivation of the Heart.

We have already shown the extent and the importance of the assistance which instruction in language, if well regulated, may render towards the cultivation of the intellectual faculties. We have named the principal points towards which it should direct the thoughts of the pupils; and the exercises to be gone through, in order to give their minds due expansion, correctness, and solidity. Now it remains to prove that this same instruction is calculated to form young hearts after the model which we have selected, and which every Christian is bound to imitate, under pain of forfeiting all claim to his name.

In order to decide this great question, we need only appeal to the instruction which our pupils have received under the paternal roof, and to its results. Undoubtedly these pupils are still children, and at their tender age the character can be only faintly marked out; but yet all the noble tendencies of our nature, which draw us towards its perfect model, have been awakened, and manifest themselves more or less, not only in word, but also in action.

And to what are we indebted for this happy result, if it be not to the words of the mother, who, when she first loosed the tongue of her child, hastened, drop by drop, to instil into his mind Christian truths, in the persuasion that these truths would produce on the heart and life of her pupil the effects which she herself experienced from them? Neglected as is the education of women, you will find few mothers who know the great maxim, "Men act as they love, and they love as they think;" but good sense has taught them its substance, and they practise it according to the degree of light and purity of heart to which they have themselves attained. Thus, without being able to trace out the springs of human nature, for of these they *are unhappily* ignorant, they still teach their children *truths which* are calculated to restrain the deviations of

the personal tendency, and to stimulate those other tendencies, from whence flow all that is good and great in man.

Though we only speak of the mother, we are not ungrateful enough to forget the wholesome influence of the father over his children, or of the elder over the younger ones, nor even that of good servants in the family of their masters; but we name the mother, as playing the most important part in the training of those beings to whom she has given birth at the risk of her own life, and whom she loves as none other ever will. With a few exceptions, she is always the first teacher of language to her children; and to her they express, by their earliest smiles, their love, their gratitude, and their confidence, which reposes on her, and receives her words as so many oracles. Thus received, they sink deep into their hearts, and direct, as well as awaken, their affections.

The mother also, when she speaks of God, studiously gives Him the name of Father; a name which is sanctioned by the Gospel, and which may be apprehended by the heart, as well as by the head of the child; nor will she fail to speak of the child Jesus, who came down to us from the Father, who spent His life on earth in doing good and working miracles, who was persecuted by the wicked, and who died for us on the cross; who rose triumphant from the grave, and ascended to heaven, where He now reigns, and has prepared a place for the righteous. Thus the mother sows the seeds of Christianity in her child, and hastens to direct his attention to the model after which he should form his heart and life.

Now our course of language, following up the instructions of the mother, will endeavour to complete what she has begun, and will thus deserve the name of an educative course of instruction in the mother-tongue.

True it is that in this course it will no longer be a beloved mother who will teach her child, and therefore the words will lose some of their effect; but yet I dare to affirm that, in all other respects, the advantages will preponderate on our side; and I shall now point out some of the most important benefits to be derived from such a *course of instruction.*

Our course of language, as may be seen in the preceding book, undertakes to develope the intellectual faculties. In doing so, it adopts a strictly progressive system, for this alone can ensure success; and as the faculties only acquire vigour and correctness by exercise, the pupils are called upon, throughout the whole course, to exercise their judgment on the thoughts submitted to them, and to compose themselves in imitation of what they have just heard. Moreover, these continuous exercises are not confined to the grammatical department, which must be meagre, but they extend to the logical, and thus afford a perpetual course of mental gymnastics, in which perception, intelligence, memory, and even imagination, are called into action. And if we are asked, what avails this great intellectual developement? we confidently answer, "It is in order to convey to our pupils the great truths of life, even Gospel truths, which, when once received into the heart, will not fail to influence the affections and the conduct."

Here we shall confidently appeal to the success of maternal instruction, and shall infer that still greater may be expected from ours, for this obvious reason: the mother does not think of awakening the intellectual faculties of her child, or if she did, she would not know how to set about it. Art, then, renders her no assistance, and every thing is trusted to kind nature and to chance. But our course of language treats of the science of mind; and, in accordance with its principles, proposes systematically the great truths of life, and at the same time prepares young minds to seize and to relish them, and to apply them justly. It seeks, especially, to awaken the conscience; and this is unquestionably the basis of all sound education. Having, by the study of the mind, ascertained the invariable principle by which right is distinguished from wrong, it has the key of the moral world in its hand, and it knows how to set to work to make the pupils approve what is right, and condemn what is wrong. Consequently, it has the moral feelings at command; it can touch the moral tendency, and awaken the hopes and *fears which* are naturally connected with it.

The mother, in her anxiety for her young family,

hastens to impart to them the truths which she believes to be most important; and foremost among these are religious truths: viz., those respecting God, the Saviour, a future state of retribution, and life eternal beyond the grave. But she appeals to faith, and expects to be believed on her word, rarely adding any allusion to the foundation in reason on which her assertions are based. The instruction she gives is purely traditional; but our course of language proposes to improve on her work, and to adapt itself to the exigencies of the times in which we live, which require something more than an ignorant belief.

If, at the first dawn of Christianity, the apostles insisted that the faithful should be able to give a reason of the hope that was in them*, why should we delay to enlist the opening reason of our pupils on the side of our hereditary faith, and thus guard them against the ensnarements of false doctrines, of bad example, and of the worldly spirit with which they will have to contend? Our educative course of language has undertaken to supply the deficiencies of maternal instruction, by giving reason as the basis of the fundamental truths on which all others are built. It will commence this work from afar, and will return to it again and again, in order to produce a deep and permanent conviction in the mind. And it is likely to succeed, because, on one hand, it undertakes to develope the intellectual faculties, and, on the other, to direct them constantly towards those primary truths which will incline the heart of man to what is right. We act as we love, and we love as we think.

Our course of language will render another service to education. The wanderings of the heart proceed from the wanderings of the thoughts; and we shall endeavour in our lessons, either to prevent these fatal delusions, or to destroy them, should they already have perverted our young pupils; thus supplying another deficiency in domestic education, which rarely detects the mischief, and knows still less how to repair it.

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* I. Pet. iii. 15.

Limits of the Advantage to be derived from our Educative Course of Instruction in the Mother-Tongue.

Whilst we enumerate these advantages, we are so far from wishing to exaggerate them, that we shall now candidly point out their limits.

We have already said that, with regard to religious instruction, our course of language will not encroach on the functions of the ministry. It will only pave the way, by developing the minds and the language of the pupils, and thus enabling them to reap advantage from religious instruction of a higher order. And thus it will confess its inadequacy to complete alone the education of the man and of the Christian.

The mother hastens to speak to her children of the good God; and to lead them to contemplate Him as the Author of life, as the Creator of heaven and earth, as the invisible witness, not only of our actions, but also of our most secret thoughts; and as the Judge, who will hereafter reward the good, and punish the wicked. In order thus to raise the mind and heart of her pupils towards the Deity, the mother seeks to call their attention to the face of nature, that they may discern the invisible Author of all things in His visible works; and that, whilst enjoying His benefits, they may offer to Him the tribute of their gratitude. Here it is to be regretted that she should in general have such limited acquaintance with the grandeur, the beauty, and the wonders of nature; and that she should therefore be unable to establish this first article of Christian faith on as broad a basis as she might. Our course of language will counteract this defect. Adverting frequently to the face of nature, it will strive to give a fuller sense to those comprehensive words, "I believe in God the Father Almighty, maker of heaven and earth;" and to accustom children to read in the book of Creation the innumerable proofs of divine wisdom and goodness which it displays. Nevertheless, we must acknowledge that our course of language, being fettered by its particular *task, and the* forms thus imposed upon it, will be unable *to supply all that* is required by this vast and important

subject, and will need assistance. But this will readily be found, for we shall have books in our school; and, fortunately, there are now many which have brought the knowledge of nature down to the level of children, with the view of raising their minds to its Author.

For such reading, like all other which we shall introduce into our school, to attain its object, it will be necessary to divide the text into small sections, and to compel the pupils to give an abstract of each. Without this precaution, many would content themselves with merely reading the passage correctly without considering the meaning of it; for, alas! do we not see many grown up people who read without thinking, and therefore retain nothing of what they read? The first attempts at making an abstract will be very meagre; but they will improve by exercise.

I now come to another deficiency in maternal instruction, which our course of language, fettered as it is by its peculiar task, cannot supply alone. I allude to the Bible history, which forms an essential part of Christian education.

Unquestionably, a course of language which professes to "form Christ in the hearts" of its pupils, will not neglect to place so perfect a model before their eyes and their minds; but it cannot recount His life as it ought to be related, in order to produce its due effect on hearts which have not yet been sufficiently corrupted to be insensible to all that is great, and good, and beautiful, and divine. It is said in the Gospel that the sick pressed upon our Lord, because there came virtue out of Him to heal them. And we may say also of His life, that when it is duly apprehended, a moral force emanates from it, which penetrates and elevates the mind. We are therefore anxious that our pupils should experience this influence in all its fulness, and, together with our exercises in language, we would have them read constantly the life of our Lord, and give an account of what they read.

As to the history of the Old Testament, I cannot but *disapprove, on all accounts*, of the custom in Lancasterian

schools, of putting the whole Bible into the hands of children; for setting aside many historical circumstances which are likely to mislead young minds, there are also many abstruse passages which commentators, after centuries of research, have not been able to clear up: and education cannot work profitably in the dark. The full light shines in the Gospel; the Old Testament has but the twilight, which gradually yields to the dawn of day. And why should we make our children retrograde, when the object is to bring them to the living light of the Gospel? The law from Mount Sinai was the law of the Israelites; it is not ours, and we must beware of exposing ignorant childhood to the danger of confounding the covenant of works with that of grace. Moreover, in the Old Testament God is the Creator, the Sovereign Lord, the inexorable Judge, who visits the sins of the fathers upon the children to the third and fourth generations. In the New Testament, He is the Father of all men; and as the result produced by the Gospel on the young mind, is "the spirit of adoption whereby we cry, Abba Father*," so that of the Old Testament is "the spirit of bondage unto fear." How unwise, then, would it be in education to confound things so dissimilar!

Nevertheless, we would not wholly banish the Old Testament. We would select what may be brought down to the level of childhood; and what may at the same time lead them on towards the kingdom of God and His righteousness. Besides the account of the Creation, we may also point out the course adopted by Divine Providence in the government of the whole human race, as well as many edifying particulars in the history of the ancient people of God; such, for instance, as the exemplary conduct of Joseph, the saviour of Egypt and his own family.

I am far from wishing to base the whole moral and religious education of childhood on our course of language; for, on one hand, I do ample justice to the mother and to her assistants, and, on the other, I require consecutive reading at school on vast and important subjects, whilst I

* Rom. viii. 15.

also reserve for the ministry the duty of completing what the mother and the school will have commenced.

But still the success of our combined efforts must depend on a higher intervention, which we cannot command. We daily see in the same family, children who turn out very differently in a moral point of view; all have, nevertheless, received the same instruction, the same care, the same kindness, and yet the results are often very dissimilar. The educator will remember what the Apostle of the Gentiles says to his disciples at Corinth, "I planted, and Apollos watered; but it is God that giveth the increase. For neither is he that planteth any thing, nor he that watereth; but God, that giveth the increase*." How He causes the seed to grow which we have sown in the mind, is known to Him alone; and this invisible influence of the Creator on the creature is denominated grace, without which our efforts are vain. In order to obtain we must ask it, for it is granted only to prayer, which opens an access for it to the heart.

And as for us, the instructors of youth, we should imitate the pious labourer, who, when he has sown his field, pauses, after tackling his harrow, uncovers his head, raises his eyes to heaven, and commends to the Author of all good the seeds which he has just committed to the earth. We also will ask of God to give that increase which depends not on man, and we will induce our pupils to pray with us.

The details into which we have now entered with regard to the helps required by our course of language, will prove to the reader that we do not deceive ourselves as to the advantages which it can and certainly will afford, if conducted in accordance with the principles which we have laid down. The services it will render to education are as great as they are incontrovertible; and they are such as can be obtained by no other means.

To depreciate its services because, unaided, it cannot accomplish its lofty object, would be the most flagrant injustice. You might as reasonably brand as useless the

* I. Cor. iii. 6, 7.

instruction of the mother, and the preaching of the Gospel. Is it not indeed true that the mother, when she endues her child's lips with speech, developes in him all the noble qualities of his nature? and yet her labour is not always equally successful. Is it not true that the preaching of the Gospel has banished idols from a large portion of the earth, with their impure and savage worship, and all the barbarous practices connected with it? And yet evangelical preaching has not yet gained universal access to the hearts of men; it has not planted in all the seeds of faith, hope, and charity; it has not brought all within the borders of that kingdom which our Lord came to establish upon earth, when He laid down His life for our salvation. The good seed often falls among thorns, or in stony ground. Nevertheless, the preaching of the Gospel, general and public as it is, restrains even those who do not attend to it, because it preserves among us a standard of public opinion, which unbelievers themselves are constrained to observe and respect.

To return to our educative course of language, I shall conclude by saying, that it will afford a double advantage. In the first place, it will realize the wish of the Abbé Sicard, by substituting a grammar of ideas for one of words, and will be from first to last a progressive course of mental gymnastics for young minds; and, in the next place, it will endeavour, by a suitable choice of the subjects to which it will direct the attention of youth, it will endeavour, I say, to form their hearts after the most perfect and attractive of models. In these two points of view it will be a first attempt, and one which will be capable of indefinite improvement; but also an attempt which, in spite of its imperfections, will deserve to be substituted in the stead of that instruction in language which does noting for the cultivation of the heart, nor indeed for that of the head, if properly understood.

I know that I am now proposing a great innovation in the system generally adopted, both in schools and families; but I shall reply in the words of Rollin: "Custom often *exercises over* our minds a sort of tyranny which keeps *them in bondage*, and prevents them from making use of

their reason, which is a much surer guide on such subjects than example alone, however sanctioned by time."

We have given a short summary of what our educative course of language will do towards the cultivation of the heart; but we will now go more into detail, and consider the natural tendencies one by one, in order to show the manner in which it will turn each of them to account in the noble task we have undertaken. And we will begin first with the moral tendency, as that which the Creator has given to us to regulate and harmonize all the others.

Chapter IV.

Cultivation of the Moral Tendency by means of our Course of Instruction in the Mother-Tongue.

There is a remarkable passage respecting conscience, in St. Paul's Epistle to the Romans, chapter ii. 14–16. These are his words:—

"For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

"Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;

"In the day when God shall judge the secrets of men by Jesus Christ according to my gospel."

The Gospel has not come to efface this law which the finger of God has written in the hearts of men. On the contrary, it pre-supposes it in its hearers: it addresses their consciences: it seeks to awaken, to enlighten them, and to give due authority to its voice. The Apostle, in summing up the substance of Gospel-preaching, declares its object to be, "Love out of a pure heart, and of a good conscience, with faith unfeigned*."

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* I. Timothy i. 5.

Our course of language will then seek to develope and strengthen the conscience of our pupils. To this end it will point out to them the extent of moral obligation; it will familiarize them with the motives on which are based the dictates of conscience; it will exercise their intelligence by a moral logic; it will give due authority to the oracles of conscience, by enlisting the other natural tendencies on its side; and lastly, it will inspire children with the feelings of Christian humility, without which no progress can be made in the path of virtue. The details into which I shall now enter on these different points, will prove their importance in education.

To point out to Children the extent of Moral Obligation.

For a long time the attention of the child is rivetted on the external objects, with which it is in constant communication by means of the senses. It follows the guidance of the eye, the ear, the touch, the taste, the smell, which all direct the thoughts to external things. Thus, when first conscience begins to dawn, it follows the same direction and the same objects; it may be said to move in a moral materialism, in which words and actions are every thing, affections and thoughts as yet nothing, because they are not yet perceived, and consequently are inoperative. Such was the general state of the Jewish nation when our Blessed Lord appeared among them. The Scribes, who boasted of having the key of knowledge, were as blind as the multitude, whom they despised as the dirt under their feet, and who were nevertheless better than their guides. The history of the Gospel proves in every page, that if the multitude had not yet opened their eyes to the truth, they had not at least hardened their hearts against all sense of truth and of right.

The Jewish nation were proud of being the only one in the world that worshipped the one God alone, the Creator of heaven and earth. But how did they honour Him? By praises which did not either proceed from the heart, or influence it. They made no sacrifice to Him of any of their evil inclinations. They offered indeed the gifts and animals prescribed by the law; and those who

piqued themselves on peculiar sanctity, added to the tithes appointed, those of mint and anise and cummin. The alms conceded to the importunity of the wretched were so many outward good deeds; but that charity which embraces all men, which interests itself in all that concerns them, and which manifests itself by self-denial, that charity, I say, was utterly unknown. They feared to pollute themselves by eating certain meats, but they indulged without scruple in all the impurities of the heart. In a word, they carefully made clean the outside of the cup and the platter, as said our Lord, but regarded not the corruption that was within. Such was the morality of the Jewish people.

Its nature was unquestionably much more material than that which exists among us; because the Gospel, which is continually preached to us, acts even on those who do not attend to it, for it pervades public opinion more or less, and from that influence none can wholly escape. Nevertheless, the multitude who have not been carefully educated in childhood, are still too much confined within the dominion of the senses, and their morality is still far too material.

Our course of language will sedulously direct the attention of the child to that *self*, that noble intelligence which is enclosed on earth within material organs, admirably fitted for its use during its apprenticeship here below. If teachers would use in the elementary class those exercises of intelligence, in which the distinction between body and soul is brought down to the level of children of six or seven years' old, they would come to our lessons of language, well primed in this important particular. And, moreover, they would have nothing to fear from those pretended philosophers who think to display their science by confounding the soul which feels, thinks, loves, and wills, with the organs which obviously have neither will, nor affection, nor thought, nor feeling.

Our course of language will call the attention of our pupils to the full extent of moral obligation, by developing the great truth, that we act as we love, and we love as

we think. Thus, morality will be brought from without. and will be established within; it was material, it will now become spiritual.

In order to give to our pupils a just measure of the extent of moral obligation, we must in the same proportion enlarge that of free will. Man having been first created upright, cannot but love and esteem what is right; and he hates to own his faults, and acknowledge himself to be guilty. He therefore has recourse to excuses in order to justify himself, and he will think himself free from blame, if he can cast it on another. We see in Genesis this disposition in man from the earliest times; Adam lays his sin on Eve, Eve on the serpent; and men daily follow their example, in imputing their faults to others; nor are children backward to follow in the train. Our course of language will not spare this delusion, which deadens contrition, and prevents the amendment that would flow from it. Bringing back the child to his inward consciousness, it will prove to him that he is himself the author of all that he says and does, inasmuch as he only says and does what he chooses. Even the affections, since they are the work of man, will be included within the precincts of free will, for we love as we think. This truth is also inscribed on our inward consciousness, and we shall not fail to make our pupils read it there. The limits of moral responsibility and free will are co-extensive.

To familiarize Children with the motives on which are based the Dictates of Conscience.

By the study of the mind, we have, as we have shown, discovered the means of awakening and developing the conscience. In the mandates which it issues, it is originally actuated by motives which are quite independent of the agreeable or disagreeable consequences of the acts, whether internal or external; motives which arise out of the nature of the objects to which these acts relate. I say *originally*, because, in the regulation of conscience, there are special orders which derive from general ones; a subject on which we shall enlarge here-

after, but at present we are treating of the primary rules which we receive from this fountain-head of virtue.

Is the question concerning our duty to God?—it derives its motives from His greatness, His goodness, His providential care over us; and from thence it infers our obligation to render to Him the homage of our reverence, our gratitude, and our heart. In order to prescribe to us the general duties of humanity, or brotherly kindness, it appeals to the great truth, that all men have the same origin, the same nature, the same duties, and the same destination in the kingdom of our common Father. Thence it infers the two great commandments: that we should not do to others what we would not have them do to us; and that we should render to them all the services that we would require from them. As to our duty to ourselves: on one hand, the dignity of the soul, created after the image of God, and destined to live for ever in His universe; on the other hand, the mortality of the tabernacle of clay, which is doomed shortly to return to its kindred dust: such are the motives on which it grounds most of its precepts and prohibitions with regard to ourselves. To enforce the duty of kindness to animals, it tells us that they also are sensible of pleasure and pain, and that the Creator allows us to be their masters, but not their oppressors.

Such are the motives of the primary decrees of conscience. They are unconnected with our personal tendency, which, ever eager after happiness, refers everything to our own interest. They, on the contrary, are perfectly disinterested, and without regard to advantage or loss, simply refer to the relationship which the subjects of these decrees bear to us, commanding what is in accordance with it, forbidding what is discordant.

Conscience, as has been often said, is the rational principle of harmony, passing from theory into practice, and tending to make us in all respects consistent with ourselves.

The same rule applies to all the special duties of condition and circumstance which conscience impresses

on our inmost heart. Its motives are invariably borrowed from the relationship existing between parents and children, teachers and pupils, masters and servants, governors and governed, the state and its subjects, &c.; and in all the decrees which we receive from within, there is so little regard to personal interest, that more often than we should wish, they are at variance with it.

Now, our educative course of language may, in the syntax of the proposition, begin to familiarize children with the truths from whence conscience derives its motives; and it will fulfil its task all the more effectually, if it goes beyond the mere exigencies of grammar and language, and requires the pupils to judge of the principle contained in each proposition, and then to assign a reason for the opinion they have given. The conjugation of the proposition will afford still greater facilities of this kind, as the propositions which are passed through the different persons of a verb often express moral right or wrong, upon which the pupils are called upon to pronounce, and to assign the reasons of their judgment.

The phrase of two propositions will open a still wider field for moral lessons. It will often express the motive followed by its consequence, or the latter followed by the former; and in the discussion on the principle contained in it, the pupils will have to point out the two parts of the argument, and to prove them. In the exercise of invention, the motive will be given to them, and they will have to find the moral inference; or *vice versâ*, the conclusion being given, they will have to find the motive.

We have already had occasion to deplore the irregularity of our language, which, by its equivocal expressions of *ought* and *must*, often confounds the interested maxims of prudence with the sacred decrees of conscience; but in order to distinguish the one from the other, we have only to trace up the direction given to the motive assigned. Is the latter derived from any advantage to be obtained, or any loss to be incurred? Here it is a maxim of prudence that we have heard. But if, on the contrary, the motive is quite independent of all personal consider-

ations, then it is conscience which commands, and not prudence which counsels.

There is also another palpable difference between the commands of the one and the counsels of the other. The commands of conscience are absolute; they dictate imperatively; they fetter the freedom of our choice, and pronounce every man guilty, and worthy of contempt and punishment, who dares to rebel against their authority. On the other hand, the maxims of prudence, in spite of the disguise afforded by the ambiguity of our language, are always *conditional;* they suppose that we wish to obtain the advantage expressed in the motive from whence the direction is derived, or to avoid the inconvenience which it sets before us. Moreover, these maxims are not accompanied by any sense of duty or obligation, as is the case with the commands of conscience: and as he who submits does not feel himself entitled to praise or reward, neither does he who resists experience any remorse, or consider himself a culprit deserving of punishment from God or man. Only see the difference that there is, in every point of view, between the benevolent man, who makes a sacrifice for the good of his fellow-creatures, and the selfish man, who has procured advantages to them by the mere prosecution of a well-concerted speculation.

Our course of language, in the multitude of its examples, will furnish frequent opportunities of distinguishing the maxims of prudence from the decrees which are issued by the holy law of God engraven on our hearts. The *causal* phrases, formed out of a reason or a conclusion, and the *final* phrases, expressing an object, or its means, are peculiarly adapted to this exercise. In the discussion on the principle of these examples, the pupils, under the direction of the teacher, will point out the wide difference between the two, and the advantage to moral cultivation is obvious.

Though I insist on this point, let it not be supposed that I would condemn all reference to personal interest; for this would be to arraign the wisdom of the Creator in having placed the love of happiness in our souls, and

together with it the opposing law of conscience; but we shall see hereafter how these two conflicting elements may be harmoniously combined.

To exercise Children in Moral Logic.

The orders of conscience entwine themselves round the mind of youth, in measure as it developes, and our course of language, which is from first to last a course of mental gymnastics, will endeavour to give it this wholesome direction.

To this end, it will deduce particular duties from general ones. As for example, "I ought not to injure my neighbour, therefore I ought not to tarnish his reputation." Or inversely, "You ought to anticipate the wishes of your parents, because it is your duty to show the utmost gratitude to them for their kindness to you from the cradle upwards."

It will also deduce a prohibition from a precept. Example: "We ought to forgive injuries, therefore we ought not to avenge ourselves." At other times it will deduce a precept from a prohibition. Example: "You ought not to unfit yourself for the great duties of life, therefore you ought to restrain the love of pleasure and self-indulgence."

From one reason it will derive many analogous duties. Examples: "The maimed are my fellow-creatures and my brethren; I ought not to laugh at them, but I ought to pity them, and do them all the good in my power."

"Degrade not thyself to the level of the brute beast, but rise towards heaven by noble aspirations; for there is thy Father, and there is thy home."

From several combined motives it will deduce one and the same duty, as we often do in life. Example: "Time flies rapidly, and never returns; therefore I ought not to waste my moments in idleness."

"Resist vanity, for it is ridiculous, and will lead you to do and say many foolish things."

"It is unbecoming in a child to contradict his elders, *because they* know many things which he cannot know, *for he has not* yet learnt them."

These examples will suffice to show how our course of language, based as it is on the developement of the mind, will impart to children a rich store of moral truths, which by reacting on each other will not fail to have a powerful influence on their hearts. The moral syllogism will also come in turn, when syntax will have attained to the phrase of three propositions; but we shall adopt it rather with a view to leave no means untried, than with any great expectation of its availing much towards the cultivation of the moral tendency.

To strengthen the authority of Conscience in Children.

If we were actuated by the moral tendency alone, to know and to practise what is right, would be one and the same thing; for we do love and respect it. This is the trace that still remains in us of the likeness of God in which we were first created. But, born poor and frail, we have a personal tendency also, which, ever desirous of satisfying its numerous wants, covets many things which are not right, and recoils from many others which are not wrong. Thus throughout life there is a perpetual struggle within us. We must fight in order to conquer; and this warfare is that of virtue, which repulses, but cannot slay its enemy.

There are means of strengthening the natural love of what is right in youth; and education does turn them to account, but with much uncertainty and obscurity. Now we should walk in the light of day; for we never accomplish a task well, unless we undertake it with full knowledge of our subject. We will therefore offer the result of our observations and study of this important matter: and we have a great example before our eyes; no less than that of our blessed Lord in the education which He gave to His apostles, and through them to the Christian world.

It is in human nature that we shall discover the means of enforcing the oracles of conscience: and where else, indeed, should we seek them? What is alien to us can *exercise no influence* over us. Now there is in the moral

tendency itself a natural prop to duty; and all the other tendencies present to us a moral aspect which may be engaged in the service of conscience. We will now pass in review the different auxiliaries which our course of language will employ in furtherance of its object, and we will begin by that very one which an ill understood austerity has attempted to stigmatize and to expunge from the province of morals.

The innate Desire after Happiness.

We have been gravely told that as soon as this desire influences us, the love of what is right, if not extinguished, is at least compromised and polluted by selfishness. We will readily allow, indeed, that before we can lay claim to virtue, we must aim at what is right, we must love and desire it; or, in other words, reason, on which conscience founds the duties it prescribes, must be the guide of our will; but it does not follow, that what is right must vanish from our thoughts and our heart, the moment that self-interest adds its weight to the scale. There is then a mixture of motives, but the one does not exclude the other. If we do what is right for the sake of our own advantage, we do it also for its own sake, and in obedience to our conscience which prescribes it.

He knows nothing of human nature, or of its right treatment, who would require that we should become indifferent to that well-being which is the never-failing object of our desires. Neither does he respect the work and the will of the Creator, who has made man as he is. Of a poor weak dependent creature, we can never make a deity that shall suffice to himself, and shall therefore have nothing left to desire for himself. All that we can and ought to do, is to bring the desire of enjoyment into subjection to the requirements of duty; and we may further add, that we could not love what is right, unless it yielded to us pleasure after its kind.

Let teachers beware, then, of attempting to run counter to nature, lest, instead of guarding their pupils *from evil, they* should rather plunge them into it. The *proud philosophy* of antiquity ventured to prohibit all

regard to self-interest, under pain of forfeiting all claim to wisdom and virtue; man was to stand erect and unmoved, though the universe should fall into ruin around him. But that ancient writer was right who exclaimed, "I fear lest in attempting to make gods, you should only make brute beasts."

Whence do we derive the knowledge of right and wrong, if it be not from conscience, which prescribes the one and prohibits the other? Now, the decrees of conscience are enforced by an inseparable sanction of promises and threats: "Do right, and you will be happy; do wrong, and you will be miserable." That self-called philosophy, then, is contrary to nature, which would mutilate man by mutilating his conscience, and would improve upon the work of the Creator.

The Gospel, which is and ever will be the light of the world, constantly combines, as does human nature and its Author, these two springs of action, and by means of the more noble one elevates the other, which we share with the animal creation. Our course of language follows the directions of our blessed Lord, which the Apostle has thus summed up: "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come*."

Conscience is not only a legislative power which proclaims an irrefragable law, but it also provides for the execution of it; it judges us; it rewards obedience by its approbation, which is sweet to us, and it punishes disobedience by reproaches, which, in proportion to the gravity of our faults, may grow into corroding remorse, and so poison our whole lives. Our pupils at their early age will already have experienced the approbation and censure of conscience, as well as the hopes and the fears, the honour and dishonour connected with it. Our course of language will call their attention to this inward tribunal, and will produce in them the important conviction, that as right conduct rewards, so does wrong conduct punish itself.

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* 1 Tim. iv. 8.

And here we must not confine ourselves to outward acts, but we must point out the interior results of good and evil affections. We shall not, indeed, tell children that the first are agreeable because they are in harmony with our nature, and that the others are bitter because they are in opposition to it; but we shall direct their attention to the facts, and make them observe and appreciate the difference. They will not have attained to their age without having experienced, or at least without having seen, that right affections impart serenity to the mind, to the whole intercourse of life, and even to the features of the face; while evil affections sadden the heart, and this sadness infects the countenance, the words, and the whole bearing of the guilty. Our course of language will dwell on such of these points as are suited to the capacity of the pupils, and the Bible History will furnish many useful examples. Then we shall afterwards come to the general maxims of the Gospel: such as,—"He that committeth sin is the servant of sin;" and, "Take my yoke upon you and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls." Thus from the early spring-tide of life, teachers ought to familiarize their pupils with these subjects, lest the habit of evil should render them blind and incorrigible.

Passing on from this life to that beyond the tomb, our course of language will seek to engrave on the hearts of its pupils this great Gospel truth, "As a man sows, so shall he also reap." Conscience, once awakened, will seize it; for it insists on justice being carried out more fully than it can be in this transitory life, which is the time of trial, not of retribution. It is easy to make children understand these things, because they are written in their consciences: and it is the duty of education to impress them, because these children will soon be sent forth into the world, to contend with temptations of various kinds, with evil example, and with those baneful doctrines which infidelity has propagated in the vain hope of escaping from the remorse and fear which must ever be the portion of guilt.

As to the nature of future rewards and punishments,

our course of language will not encroach upon regular religious instruction, but will pave the way for it by its elementary lessons. As it insists on the distinction between body and soul, it will make children understand, that on quitting this world, the good and the wicked will still be such as they were here below, they will retain the same disposition, the same virtues and vices, and they will remember what they have willed and done in this life. Thence our pupils will easily infer, that the fate of the two classes must be widely different, and that between the two an impassable gulf will be fixed, as is described in the Parable of the Rich Man and Lazarus. In that future state, the wants of our earthly tabernacle, its pleasures and its pains, will cease; and there also the good and the wicked will no longer be mingled together; but virtue will be its own full reward, and vice its own proper punishment. All this may be rendered intelligible by our course of language, which will pave the way for the more advanced instruction that will follow.

The want of Self-esteem.

Self-esteem is, as we have said, one of the elements of the personal tendency, and a powerful lever in human nature, though without any determinate object. It generally disinclines us to every thing that we think little or low, or mean, to every thing dishonourable or disgraceful; whilst it urges us on the contrary to what we deem grand, and sublime, and noble, to all that is honourable and glorious. Here every thing turns on the standard that we form of grandeur or littleness, of disgrace or honour, of glory or shame.

And here too we shall not only find a strange and infinite variety, but the utmost discrepancy of opinion. Therefore, education must hasten to give the right direction to this confused mass of ideas, by bringing it into harmony with the moral tendency, which can and ought to render important service to education.

In this our course of language will follow the example of our blessed Lord; for was it not in reference to this longing for self-esteem that He uttered the following words

to His countrymen, to whom the publicans and heathen were objects of sovereign contempt?

"For if ye love them which love you, what reward have ye? do not even the Publicans the same?

"And if ye salute your brethren only, what do ye more than others? do not even the Publicans so?

"Be ye therefore perfect, even as your Father which is in heaven is perfect*."

How sublime is the object which He thus places before the eyes of His disciples, in order to animate their hearts, and form them aright!

Our course of language will eagerly follow the direction given by our Lord; and in order to accomplish its task, will react on the various delusions which feed the vain glory of men; and will seek to turn the thoughts and affections of its pupils towards virtue, which can alone impart true dignity and merit. Thus it will enlist a powerful main-spring in human nature on the side of conscience and of the innate love of right.

The first part of its task is vast indeed, for the generality of men place honour anywhere but where it really is. In this respect they may be divided into two classes: those of the first think to find it in themselves, and in this are not far from the truth; but instead of regarding the qualities of the heart, they go no farther than those of the head, or worse still, stop short at those of the outward man, which indeed is theirs, but is not their own proper self. The second and most numerous class is composed of those who look to fortune, luxury, dignities, rank, reputation, &c., and imagine that they themselves acquire value when they obtain these objects of their ambition. Our educative course will combat all these illusions, in order to guard our pupils against the snares which will beset them.

By thus dispelling the illusions of vain glory, it will not indeed give to the instinct we are now considering its right bias, but it will dispose the heart to receive it. On the other hand, in proportion as the mind is directed to

* Matt. v. 46—48.

true grandeur and true merit, it will escape from the extravagancies of self-conceit. God alone is great; and it is the greatness of God which our Lord sets before us, when He exhorts us to raise our minds to it, in order to acquire that glory which never fails. It is not the omnipotence or the omniscience of God, which He proposes for our imitation, for how should the creature attain to them? But it is the goodness of the Heavenly Father, who makes His sun to rise on the evil and on the good, on the just and on the unjust: it is this universal, this free, this unchangeable goodness, which we are to endeavour to transcribe in our feelings and conduct, that we may become perfect as our Father in heaven, that we may be His living images on earth.

Our pupils can never indeed come up to the measure of Divine goodness, which scatters its gifts throughout the Universe, but they may receive His goodness into their hearts and cherish it; and this seed once sown, will produce its fruit in the conduct, in measure as time and circumstance will permit. Our course of language will also take frequent occasion to point out this ineffable goodness as displayed in the arrangements of nature, and in the care of Providence; as well as to direct towards it that craving after greatness and glory which is innate in all our hearts, but which is so apt to go astray in our path through life. It will furthermore, in the fulfilment of its task, lead the pupils to appreciate the greatness of the well-beloved Son, who was nevertheless born of a woman, like ourselves, and who, when He took upon Him our nature, was in all things made like unto us, sin only excepted.

The Father undoubtedly is not far from every one of us, for in Him we live, and move, and have our being, as said the Apostle at Athens*. Nevertheless He is not so near to us as the Son of man, who has shared our wants, our infirmities, our sorrows, our temptations, our conflicts; and who loved to call Himself our brother, because He was such in heart, and as regarded His human

* Acts xvii. 28.

nature, although the Divine nature was combined with it, as it never can be in a mere creature. Our Saviour has exhibited to us in Himself a perfect model of Divine goodness: and He has shown to us in His life and in His death, how man may be here on earth, amidst all the dangers and infirmities of his mortal condition, a living image of that Divine goodness. Thus our Saviour is nearer to us than is His Father and our Father; and we can, if it may be allowed to us so to express ourselves, better sympathize with Him, because He is Divine goodness incarnate; and we have in Him a model as beautiful as it is perfect, of what that true human greatness is to which we should endeavour to aspire.

We have endeavoured throughout our book, to trace out this model, however imperfectly; and so will also our course of language, in its numerous series of examples; but it must be remembered, that in order to supply the deficiencies resulting from its peculiar frame and progress, a special history of the life of our Lord should be added to these exercises, in order to second and to insure their effect.

One advantage entails others. By turning the thoughts and hearts of our pupils towards true human greatness, we gratify the innate love of right which they bring with them to our lessons. But we do more: they also bring with them a propensity to imitation; which is as vague in its nature as the propensity of which we have now been speaking, and the same treatment will suit both. It is certain that the finest preaching will not produce as much effect on the heart as good example, particularly if it is an example that commands our love. And how, I ask, can any man who is worthy of the name of man, still less can any child who is yet unspoilt by vice, learn to know our Saviour, without feeling drawn towards Him, and wishing to walk in His steps?

There is in human nature another spring, which the example of our Saviour will set in action, and will enlist on the side of the love of what is right: viz., the innate love of the beautiful. Our course of language will therefore appeal to this spring also in the heart, whenever it

places our blessed Lord before their eyes, because everything in His heart and life was perfect beauty.

The Religious Tendency.

Among Christians the religious tendency first addresses itself to the Father Almighty, maker of heaven and earth; and then to Jesus Christ, His only Son, our Lord, who came down upon earth to reveal the unknown Father to His earthly family, and who, in His life here below, marked out the way which should lead us to Him. Our pupils will have received these two great truths at home; they will bring them to our lessons in language, and we shall avail ourselves of them to enforce the decrees of conscience, and to quicken the innate love of right.

With this view, in speaking of the Father Almighty, we shall not now dwell on His justice which awaits us beyond the grave, and which will deal with us according to our deserts; this consideration we have already referred to, when we sought to enlist the desire of happiness on the side of morality. But we shall appeal to a disinterested motive—to gratitude. Is it not true that when the father or mother would carry a point with their child, they often say, "If you wish to please us, you will do so and so?" and the child hastens to obey, under the impulse of gratitude, without any view to self-interest. He borrows his motive from the past, not from the future. Now the child cannot have heard of his Father in heaven, without experiencing some feelings of gratitude, and to these we would now appeal in support of the decrees of conscience.

With this view, our course of language will remind the pupils of the innumerable mercies of God; nor will it be always necessary to add the moral inference, "we love Him because He first loved us*;" for the heart of the child, which is no stranger to gratitude, will anticipate our words, and will rejoice to be able to do anything that is pleasing to Him from whom he has received life and all things. In our teaching we shall also continually

* John iv. 19.

advert to the inestimable benefits which our Saviour has purchased for us, at the price of His own blood; we shall show how we owe to Him the knowledge of our Father in heaven, of life eternal, and of the way which leads to it. Thus shall we kindle in young hearts gratitude towards our Lord Jesus Christ; and this gratitude will show itself by obedience to His commands, which are identical with those written by the Creator on our hearts.

The Social Tendency.

This tendency also will supply us with means of enforcing the orders of conscience, and of animating the love of what is right. In Gospel morality there are two great precepts, which are also written by the finger of God on the heart of man: "Do not to others what you would not they should do to you;" and "Do to them what you would require of them." Thus are we commanded to put ourselves in the place of others, in order to judge of what we should approve or disapprove of in them. The rule is valuable for our daily practice in life, but, moreover, it comes powerfully in aid of the moral tendency; for if you acquire the habit of putting yourself in the place of those with whom you have constant or occasional intercourse, this transposition of yourself will beget in you a natural sympathy. And this, once awakened, will come in aid of the precepts and prohibitions of conscience with regard to the individuals with whom you will in this manner have identified yourself. Thus was it that our Lord was able to say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

We know how powerful is the influence of family affection and of patriotism on the heart; and it is by this habitual transfer of our thoughts to our relations, or to our fellow-citizens, and by the sympathy which it engenders, that these powerful effects are produced.

Thus our course of language, adopting the spirit of the Gospel, and of the Author of Nature, will accustom the *pupils to put* themselves in the place of others, in order *to listen in this* position to the orders of conscience, and

to experience the salutary influence of sympathy; and of course it will begin by familiarizing them with the great truth, that all men are their fellow-creatures and their brethren. This may be inserted in the first proposition, and carried on throughout the whole course.

It will also call in the aid of the imagination, by generalizing the good it would inculcate, or the evil it would deprecate, by saying, for example, "If all men told lies, we could trust nobody, and speech would be useless to us;" or, "If every one respected the rights of others, all would be in perfect security by night as by day, without bolts or bars;" or, again, "If all the rich hoarded their wealth, the poor would die of want."

Here it is imagination which generalizes the good and the evil. Thus it strengthens the voice of conscience; and whilst giving more weight to its commands, it also awakens sympathy more powerfully than will the detached facts presented by daily experience. And here it may be well to remark, that generalization of evil is more effective than generalization of good. The harmony presented by the latter is indeed attractive, but only to delicate minds; whilst a mass of evil will shock the imagination even of a child: and the reason is, that discord is more keenly felt than harmony. Our course of language will therefore more frequently generalize evil than good, and will thus better promote the cause of education.

To inspire Children with Christian Humility.

As soon as a man thinks, however falsely, that he has attained to perfection, he stops short, he views himself with complacent satisfaction, and casts a look of disdain on those whom he considers his inferiors. In his blindness he will even presume to vaunt himself before the thrice holy God. Such was the pharisee, who boldly advanced to the sanctuary, and regarded with proud disdain the humble publican; while the latter, in deep self-abasement, acknowledged himself to be a sinner, and dared not even cross the threshold of the temple. This is the picture of Christian humility contrasted with pharisaical *pride, as drawn by* our Saviour.

Humility does not consist in overlooking or in disparaging the dignity of our nature, or our high privilege as the children of God; on the contrary, it feels their full value, and takes shame for having responded so ill to the bounties of Divine goodness, and for still falling so far short of the standard proposed to us. This Christian humility has been stigmatized as mean and abject; but, on the contrary, it is an elevating principle which produces, on one hand, amendment in ourselves, and, on the other, indulgent charity to others.

The functions which we have throughout ascribed to our educative course of language, are all of a nature to check the risings of pharisaical pride in the heart, and to substitute in its stead Christian humility. How should those learn self-sufficiency who are continually taught to look to our Father in heaven, and to His beloved Son, as to the models which they must endeavour, at however immeasurable a distance, to imitate. Moreover, by contemplating the immense extent of moral obligation, our pupils will become more and more aware of their faults and defects, and will be little tempted to think they have attained to the standard, or to set themselves above others. Nevertheless, our course of language will add other measures to accomplish its purpose more surely.

With regard to the principle of right which children may discover in themselves, for they are not destitute of it, it will teach them that this gift is from above, from the Father of lights. We shall ask with the Apostle, "What have ye that ye have not received; and if ye have received it, why do ye boast as if ye had not received it*?"

Sometimes men are so blinded, that they think they can give to the Creator, from whom they have received life and all things; and that they can claim in return from Him, as they might from their fellow-creatures. But our course of language will dispel this illusion, which is the offspring of gross ignorance and incarnate pride. With this view it will comment on those words of our blessed Lord, "When ye shall have done all those things which

* 1 Cor. iv. 7.

are commanded you, say, we are unprofitable servants; we have done that which was our duty to do*."

Children are also tempted to compare themselves among themselves; and they do not select for this purpose the best among their companions, but those whom they consider their inferiors. By this means self-conceit gains as much as virtue loses. All ardour for what is right is chilled by this comparison, because the child will think himself justified by the example of others in doing wrong; and, moreover, in order to exalt himself, he will magnify the faults of others, and will even impute to them some which in truth they have not. We shall therefore have two things to do: first, to remind our pupils that God bestows His gifts variously, and that "to whom He giveth much, of them will He require the more†," for He is just as well as holy; and, secondly, to turn the attention of our pupils to their own defects, that they may judge themselves, and not encroach on the prerogative of the Supreme Judge, who can alone try the heart, and discover its secrets‡.

We have now shown in detail what our educative course of language will do for the moral cultivation of our pupils. In our statement thoughts are grouped together in their natural order, and the different groups form a regular series, as should be the case in all consecutive instruction. But not so in our course of language; for its peculiar object is to develope first the thoughts, and then their expression; and therefore it must follow its own particular method. So what is combined in our statement, must necessarily be scattered in our elementary books; but on this subject we have already appealed to the natural association of ideas, which will of itself combine analogous ideas, and collect in groups the scattered elements which have been supplied at different times. And this dissemination in our lessons, and particularly in our moral instruction, which always appears rather grave to children, has the advantage of divesting it

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* Luke *xvii.* 7—10. † Matt. xxv.
‡ Matt. vii. 1—5.

of its severe aspect, and of commending itself therefore more readily to the mind and the heart of childhood.

Moreover, our course of language will have another merit, that of frequently attaching to what is right in its examples, the epithets fine, noble, great, honourable; and to what is wrong those of low, mean, sordid, base, &c. This may appear a trifle; but little causes often produce great effects. And see how much the mother gains by such terms judiciously applied. She sets us the example, and we shall readily follow it, because we have undertaken to continue and to complete her work in education.

Chapter V.

Cultivation of the Religious Tendency by means of our Course of Language.

As we receive young Christians to our course of language, we shall connect our lessons with those of the mother. Our task is to consolidate and develope their religious convictions, in order to give to their infant piety that degree of strength and perfection of which their age is susceptible, without encroaching on the duties of the ministry, which will complete what we have begun.

Our sketch will present a systematic plan, which will not and cannot be found in our elementary books; but what has been said of the natural association of ideas, in regard to moral cultivation, is equally applicable here.

To cultivate Piety towards our Heavenly Father.

Belief in God is, as it were, the root of piety. Thence emanate respect, gratitude, and confidence, those affections which first bind the child to the mother, and thence ascending towards the Heavenly Father revealed in the Gospel, raise man above the dust of the earth, make him the citizen of another and a better world, and stamp him with the seal of the dignity of his nature.

There is action and reaction between piety and morality, and the teacher must not overlook this mutual influence. Conscience imposes upon us a holy law, and leads us to a Holy God, who is its Author and Administrator. Then piety, in its turn, comes in aid of conscience, by sanctioning its decrees, and commending them to the heart, as the decrees of that Father whom it reveals to us. Thus, to cultivate conscience is to cultivate piety, and *vice versâ*. Everything is mutually connected in the mind, which is *one*, and *this* education must take account of. Let us now separately consider the religious feelings in their order.

To animate Belief in God.

As maternal tenderness, though invisible, manifests itself to the child by its watchful care, so God reveals Himself to us by His works, which are the visible impress of His invisible goodness, administered by a wisdom and power which are inscrutable. And we, on our part, go forth to meet Him, urged by the tendencies and the wants of our nature, unless degraded by vice, or blinded by error.

We would fain derive our origin from God, the Great Spirit, and not from the vile dust; and to Him we would offer the homage of our admiration and gratitude for all the wonders and benefits which encompass us. Under the eye of His Providence we would live with our friends; and He alone can guarantee to us that eternal life beyond the grave, which our hearts long after, both for ourselves and for our fellow-men. He alone also can dispense that perfect justice of which we feel the want, and which our conscience demands.

Thus belief in God is produced by *combination;* God manifests Himself to us in nature, and we go forth to meet Him through the best affections of our heart. This combination is the idea on which our course of language will work, in order to animate and strengthen the faith of its pupils.

We have already said that our educative course, with a view to intellectual developement, will endeavour to

impart to its pupils the knowledge of nature, and for the better accomplishment of its task, we have recommended that to our lessons should be added consecutive reading on this vast and important subject. In all this, religious cultivation was our object; and our course of language will carefully qualify the pupils for discovering more and more clearly the impress of the Deity on His grand and beautiful works, and will make them live, as it were, in His presence. With this view it will cultivate a religious train of reasoning, and will familiarize the mind with it.

On the other hand, it will not neglect, as we have already said, to direct towards God all the natural tendencies of the human heart. The testimony of the heart, added to that of the mind, which traces the work to its Author, produces a firm and full conviction; and this is the conviction we desire for our pupils, that it may issue in a vigorous, enlightened, and active piety, such as the Gospel and the exigencies of life require.

I shall now annex a few examples of exercises on this subject, which, however important, is but little attended to in education. "My origin is noble, for I proceed from the Author and Maker of the Universe. The world which I inhabit is the work of God, and He it is who watches over me. I shall live for ever; for God is not the God of the dead, but of the living. Let innocence be of good cheer; for there is a just God above, who will reward it. Some day or other I must lose my best friends; but God will restore them, in a better world, where there will be no more parting. My lot is in the hands of the Lord of the Universe, therefore I am safe."

To animate Reverence towards God.

Our pupils, on first coming to us, are not devoid of reverence for the Deity, but our task is to complete what has been begun at home. We must lead them to contrast the greatness of God with their own littleness, and thus awaken in them the Christian desire which is thus expressed in the Lord's Prayer, hallowed be Thy name;

that is to say, may every soul, under a due sense of Thy Majesty, bow down before Thee, and exclaim, "To God alone be the glory."

In order to enhance this reverence, our course of language will represent Him as the Contriver of the Universe, as its Creator, as the Preserver of all things, and as the Sovereign Master whose Providence regulates the world.

1. *As Contriver of the Universe.*

If we were only to advert to the physical world, we should overlook half, and more than half, of what is needful to inspire children with due reverence for the Great Spirit, whose ineffable Majesty is revealed to us by the whole order of nature. The material world exists but for the service of the world of spirits. The latter is the object, the former the means. And again, in the former there is subordination; for man, the only free and moral being, is the common centre towards which all animate and inanimate nature tends directly or indirectly; and in this we trace the finger of the Holy God.

Our course of language will say then, "Would you know the greatness of God? Try to measure the greatness of His works. All living beings are dependent on God, and He is independent of all. All beings, animate or inanimate, have been given for the service of man, who was created after the image of God. The Holy God has ordered all things to make us good and happy; and it only remains for us to desire heartily to be so."

2. *As Creator of the Universe.*

To create is to give existence to beings which previously had none. We cannot create; we can only transform what already exists. Creation exceeds our powers; but although beyond our comprehension, it is not impossible, and when we seek out the origin of things, we are obliged to refer to it.

We have but to look into ourselves, who are beings

care of me, for He would not have given me life, if He did not love me. God has created me in His own image, and I must not defile it by evil thoughts and inclinations. The Creator has written His law on my heart, and it would be vile ingratitude in me to disobey it. In the beginning of the world, the Creator said, 'Let there be light,' and there was light. If this great God, who creates and annihilates at will, be for us, who shall be against us?"

3. *As Preserver of the Universe.*

There is much ignorance, and consequently error, among us with regard to the continuous existence of the spiritual and material world. First, the physical world is compared to a machine framed by the hand of man—for example, to a clock; and as this, when wound up, goes of itself, men imagine the same of the universe. They take, in a literal sense, those words in Genesis, where it is said that God rested from His work on the seventh day. But if, since the creation of man, His greatest work on earth, and the centre towards which all His other works converge, God has produced no new species of creature, yet do those which He has called forth out of nothing, begin to exist by their own energy, or of their own will?

We judge of spirits by ourselves, and so we ought. Now, as we did not perceive the action of the Creator which called us into being, neither have we any consciousness of that continued influence by which He preserves the life which He first gave. And thence men conclude, with as much hardihood as ignorance, that our life (we speak of the soul) depends on itself, without need of any extraneous assistance for its preservation.

Creatures owe their borrowed existence to the omnipotent will of the Creator; and to the continuance of the same will do they owe the continuance of their existence, or of their preservation. If that will were to change, they would immediately relapse into non-entity. Their preservation is, as was well said by Leibnitz, a continuous creation; and the same thing was also expressed by the Apostle, when, speaking in the Areopagus at Athens, he

exclaimed, "God is not far from every one of us, for in Him we live, and move, and have our being."

This great truth involves two others; first, that of the omnipresence of God throughout His universe; for in order to preserve all His creatures, He must include them all in His knowledge and in His power. This knowledge and power how infinite! Then the second truth is, that though man can only see what is apparent to his eyes, God is not only the invisible witness of all our actions, but He also reads our most secret thoughts and feelings. This truth is written on our conscience, we know not how; for is it not true that innocence, when traduced by man, appeals instinctively to the testimony of God, to whom it is known? Is it not true, also, that the culprit, who has concealed himself from the eye of man, still dreads the eye of God, from which he cannot escape?

Our course of language will not fail to point out the gross error of those who, confounding the works of God with those of man, suppose that the creature, when once brought into existence, can continue it by his own agency; but this instruction must be deferred till the pupils shall have attained to some degree of developement. The inferences, however, from the great principle may be early inculcated, because they find an echo in the conscience, whose voice is early heard.

4. *The Ruler of the Universe.*

The idea of a God, who is not only the Contriver, but also the Creator and Preserver of the Universe, and all it contains, is grand and majestic; and though very feebly apprehended by children, it cannot fail to inspire them with that supreme and exclusive reverence, which we term *Adoration*. Nevertheless, one feature is still wanting to complete the picture of the greatness of God, viz., His empire throughout the whole extent of His works in heaven and earth.

Philosophy explains the mechanism of the heavens, by attractive and repulsive forces, which are, it says, inherent in matter, and which act by reason of the masses and dis-

tances which are determined by the Creator; and it rightly attributes to Him the first impulse, which is blindly followed by bodies devoid of will, as well as of intelligence and sensation. It also accounts for the vicissitudes of the seasons, of the temperature, and of the length of days on our globe, by its position in reference to the sun, and by the orbit it performs round that luminary in the course of the year. As to terrestrial phenomena, it explains them in great measure by the various elements which compose our globe and the atmosphere which envelopes it. Lastly, in order to account for the innumerable multitude of vegetables which cover the surface of the earth, and of which 60,000 different ones are now known, it refers to the seeds which each plant invariably produces according to its kind.

Our course of language, which undertakes to instruct children in the wonders of nature, in order to form their hearts as well as their minds, will avail itself of the discoveries of science, but will take care not to stop short at second causes. It will continually refer to the great First Cause, and to His empire over the material world, in order to call forth in them the tribute of their gratitude which is due to Him. It will say, in the language of Scripture, that the Creator guides the stars in their courses, as a shepherd leads his flock to the pasture. It will tell them that God has, of his good pleasure, given birth to the whole race of men, and has assigned the earth for their habitation, and has marked out the order of the seasons. It will declare to them that He daily makes the sun to shine; that it is He that makes the lilies of the field to grow, and arrays them with a glory which eclipses the magnificence of the kings of the earth.

Our course of language will also embrace other subjects, which are well calculated to inspire respect for the great Ruler of the Universe, and of our globe in particular; subjects which are often overlooked by those who think themselves learned, but which may, up to a certain point, be brought down to the level of our pupils, and will strengthen their religious feelings.

Most men are ignorant of the triple intervention *directly* and constantly exercised by God in the affairs of

nen: an intervention which has the most important nfluence on individuals, on families, and on society, and vhich proves the extent of His empire over us. This riple intervention refers to the birth of man. First, it is he Creator who, in proportion as the organs are formed n the womb, adds the soul which is to animate them. Shall it be supposed that the soul spontaneously clothes tself with our flesh? This cannot be, because it must hen have had a previous existence; and it is obvious hat, a stranger at first to knowledge of all kinds, it only ommences life by its first element, a sort of shadowy onsciousness of existence; and that its union with its rgans ever remains an impenetrable mystery to the earned. Or is it the mother who infuses the soul into he organs formed within her? But this cannot be; for, o give no other reason, she is in complete ignorance of vhat is passing within her. The philosopher who deerves the name will here see the finger of God; and the aturalist, too, must recognise and admire it.

But see a little what results are connected with this uccessive incarnation of souls, which is effected by the irect intervention of the Author of life. Thus, the newborn babe obtains a mother, a father, relations, neighbours, a country, in a given place, and at a given time. He has entered into life with all the faculties of our ature, but how shall they be developed? Free-will will ndoubtedly do much; nevertheless, instruction from the radle, example, opportunity, means, obstacles, give a bias o free-will as well as to thought; so that, without being ble to define the exact boundary, we know that circumtances of birth have a material influence on the character nd destiny of the child; and this influence comes from bove.

Now, this influence is not confined to the individual. t extends, whether for good or for evil, to families, and rom families it is transmitted to society; and as to the atter, we shall boldly assert what we have heard stated, iz.: that the Author of life makes the history of states. Their destiny obviously depends on the men in whom the irection of affairs and of public opinion is vested.

Therefore, in order to exalt the condition of a nation, the Master who presides over our birth, has but to raise up a band of choice spirits, lovers of truth and order, endowed with courage and prudence, and the aspect of affairs will soon change, and the people will become a great and flourishing nation. We beg the reader to study history with this view, and he will see with astonishment the degree to which God intervenes in human affairs, however unperceived by men. And this intervention consists in the allotment of the divers souls that enter into life.

But there is another divine intervention equally mysterious and continuous, and of equal importance. It produces the equality of sexes at all times and in all places. Now this equality is ascertained by the calculations of the whole population of our globe. In general, twenty-one boys are born to twenty girls; but towards the age of manhood the number is equalized, from so many more boys than girls dying in infancy and childhood. In a population of ten thousand the equality will appear annually, in fifty thousand every month, in ten millions every day

But whence this equality of sexes in the human family? We can only, like Hufeland, refer it to an order superior to that of nature, to the intervention of Providence, who thus carefully preserves that human family which He has set over the whole of His terrestrial creation. The equality of the sexes is one of the characteristics of the human race. Among animals the number of females greatly preponderates, because there the only object is the continuance of the species, whereas the husband and wife must be indissolubly united; for this is required by the dignity of our nature, and is indispensable for the education of children, for the happiness of married life, and for the good order of society. On the other hand, is it not true that the difference of sex determines a certain habit of thought and feeling, and in this way produces a certain stamp of character, which pervades and materially influences the whole life, yet without interfering with the free will of the individual? and these are prodigies which are every instant renewed in the *human* family scattered over the globe. They prove that

its Author is ever at hand, and exercises over it the authority of a Father, who is as watchful as He is powerful. Our course of language will proclaim to children these two prodigies, which so many go to their graves without knowing, and which are eminently calculated to enhance their reverence for the Divine Majesty. But in speaking on these subjects the teacher must beware of exciting undue curiosity; for we must respect the innocence of childhood, and never forget the words of our Saviour: "Whoso shall receive one such little child in my name, receiveth me; but whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea*."

The Creator intervenes also in another way in the birth of men, besides the sex. He assigns to each individual a peculiar countenance and organization, by means of which every one is distinguished from his fellows. Take away this distinction and society must be destroyed; for not being able to distinguish, we could not either recognize each other. Yet it is not the parents who establish the distinguishing characteristics of their children, for they are but blind instruments in the hands of the Father of the human family, who provides for the wants of the whole, without imparting to us the means or the secrets of His ineffable wisdom. Lastly, the Creator exercises His empire over all His living creatures by the indelible laws which He prescribes to them. Among animals, each separate kind has its particular instinct, which directs it uniformly, and leaves very little choice of action to them. They are born either herbivorous or carnivorous; they remain such as they are, because they cannot be otherwise; and in this they deserve neither praise nor blame: they act involuntarily according to their nature. Thus it is that animals of the same kind are ever the same: there is in the animal world neither advancement nor falling off; neither degeneracy nor improvement. Thus also it is that this world is always in

* Matt. xviii. 5, 6.

perfect harmony, and is preserved uninjured for the use of man amidst all the strife and death which passes over its surface. The Creator has meted out the various instincts, and here too He governs as sovereign Lord, and with infinite wisdom. When we reflect that man himself is to a certain degree dependent on his organization, and that the difference of sex exercises such influence over the whole tenor of his life, we are tempted to believe that the diversity in the instincts of animals depends on the diversity of their organs, which present the most wonderful variety, whilst at the same time they display the inexhaustible riches of divine wisdom. In pointing out this variety, these riches, this wisdom, as displayed in the animal world, our course of language will not discuss the question on which the learned never have come, and probably never will, to any satisfactory conclusion. All that we shall do, will be to explain to children, that the animal having neither reason nor conscience, cannot be responsible; and that though we may chastise in order to train him for our use, he is not deserving of punishment, and ought to excite in us no anger. The teacher will remember, that a child who is cruel towards animals will probably become so towards men.

Man also is governed by the primitive tendencies which come to him from the Creator; but he is free; he may err and stray in the way of life, and either rise or fall in the scale of beings. To direct him aright, the Creator has engraven on his heart an indelible law, which prescribes all that is honest and right and of good report, and forbids all that is evil, not only in word and action, but in the most secret thoughts. Men are indeed free, and are but too apt to trangress this law. Nevertheless they cannot entirely shake it off; and to this law we owe all of security, peace, and prosperity, that prevails on earth. This holy law written in the heart of man, with promises and threats that extend to eternity, completes the picture of the Divine Majesty, and proclaims the presence of the [illegible]rice-holy God. And our course of language, which [illegible]eks to inspire its pupils with profound reverence for [illegible]he Deity, will not omit this feature in the picture.

To animate Gratitude towards God.

In piety, reverence addresses itself to the Creator and Sovereign Lord of the Universe, while gratitude attaches itself to the Heavenly Father, whom the Son alone has known, and whom He came on earth to reveal to His disciples; to those who hear his voice, who hearken to Him, and believe in Him.

Motives of Gratitude.

In speaking to children of the greatness of God, in order to inspire them with due reverence, we at the same time display His innumerable gifts, and thus inspire them with a desire to render something in return: *i. e.*, with gratitude. Nevertheless reverence and gratitude are two perfectly distinct feelings: one is the homage due to the Divine Majesty, and is compounded of humility and admiration; the other is the homage offered to the fatherly goodness of Him, who though seated on the throne of the Universe, deigns to love and to watch over us as His children. Reverence opens a wide chasm between heaven and earth, but gratitude casts a bridge across it.

Our course of language will cultivate both feelings. It will always set forth the same living God to the pupils; but sometimes it will direct their attention to his marvellous greatness; sometimes to the touching and inexhaustible proofs of His goodness. And here it will carefully apply to Him the endearing name which our Lord Himself has taught us. Oh! that it may awaken corresponding feelings in their young hearts! In speaking of the fatherhood of God, it will speak of that which is familiar to the child, who will naturally be led on to draw a comparison between the Heavenly Father and the earthly parents whom He has set over His young children. The creature must necessarily sink in comparison with the Creator, but such is the truth, and we must not disguise it; only whilst rendering to God what belongs to God, we shall beware of withholding from parents what belongs to them. Besides, we have already observed that piety towards God is

the same feeling which attaches us to our parents while in the cradle, and then without quitting the earth, soars upwards towards our Father in Heaven. Teachers must attend to this in interpreting the course of language, and must avoid lowering the parents in order to exalt a Father who needs no exaggerations, and will accept of none.

The following are some of the thoughts which will enter into our course of language in order to animate the gratitude of our pupils.

It is our Heavenly Father who successively calls us out of nothing to enjoy life in His magnificent universe. It is not our mother who formed our wonderful organs, but our Heavenly Father, who has fashioned us with a divine skill that is incomprehensible to us. He has traced His image upon our souls, in order that we should become His children, and heirs of everlasting life. He has placed us at the head of His terrestrial creation; for the earth is ours, the animals are in subjection to us, and the plants are at our disposal. The trees, loaded with their ripe fruit, seem to say to us, "Receive from us the gifts tendered to you by your Heavenly Father." He it is who has inspired our parents with tenderness and love, and they can only give to us what they have received from Him. To guide us amidst the snares of life, He has given us a faithful monitor, conscience, which speaks in His name. We had wandered out of the way of life, and our Heavenly Father so loved us that He sent His only begotten Son, that we should not perish, but have everlasting life*. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God†."

The two last motives are exclusively Christian, and are calculated to produce in the heart that holy fire which our Saviour came to kindle upon earth. For it is of Him that St. John says, "We love Him because He first loved us." "He first loved us!" The goodness of the Heavenly Father has been from the first totally gratuitous. It is the goodness of the Creator and Master, who, as said the Apostle at Athens, "needeth not any thing, seeing He

* John iii. 16. † 1 John iii. 1.

giveth to all, life, and breath, and all things*." If any man presumptuously thinks that he can give aught to God, let him answer this question of the Apostle: "Who hath first given to Him, and it shall be recompensed to him again? For of Him, and through Him, and in Him, are all things, to whom be glory for ever. Amen†." These words are but a commentary on those of our Lord Himself, "When ye shall have done all say, We are unprofitable servants."

It is very grievous that men should have imagined they could render service to their Heavenly Father, as the heathen thought to do to their impure deities. But our course of language will combat such heathen ideas; and in the stead of this senseless pride will substitute Christian humility, and teach its pupils to yield to the free goodness of their Heavenly Father, the tribute of gratitude which is His due.

It will set forth most vividly His gratuitous goodness. It will to this end inculcate the evangelical maxims quoted above, and will assign motives for them; and it will add others, such as the following: "What hast thou, O man, that thou hast not received? And if thou hast received it, why shouldest thou glory as if thou hadst not received it?" "We are not sufficient to think anything as of ourselves, but all our sufficiency is of God‡." "Every good and perfect gift is from above, and cometh down from the Father of lights§." So that in rewarding what is good in us, God in fact rewards His own works.

We shall also point out to children the absurdity of that arrogance, which would place the creature on a level with the Creator, and think to confer obligation upon Him as upon a fellow-man. It will also be well to prove from daily experience that the Heavenly Father needs no return for His gifts; for does He not bestow the sweets of existence on animals, who can neither know Him nor thank Him? And does He not make the sun to rise on the evil and on the good? These are palpable proofs of the disinterested goodness of God.

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* Acts xvii. 25. † Rom. xi. 35, 36. ‡ 2 Cor. iii. 5. § James i. 17.

From the greatness of God, deists have inferred that as He needeth not our worship and service, we may be dispensed from offering it. Undoubtedly it is useless to God; but it is needful for man, and he is urged to it by the impulse of his heart, if it is not dead to all right feeling.

The evils of life are like a cloud, which too often overcasts the goodness of our Heavenly Father. Little children, thoughtless creatures as they are, will not be disquieted by these evils on their own account, but they will hear complaints which may have an injurious effect upon them. Besides, education must look to the future, and therefore it has, in this respect, a duty to discharge. The following then are some of the suggestions that, with this view, it will introduce into its series of phrases.

What are we, that we should presume to say to our Father, who has given us life and all things, "Thou dealest hardly with me." Let men cease, once for all, to reproach their Maker and Father with the evils which they bring on themselves by their disobedience to His law. The earth supplies enough for the wants of the whole human family; and it is our own fault, if any are without the necessaries of life. The Creator, it is true, has attached pain to injuries of the body; but it is in order to warn us to attend to them.

The course of nature seems sometimes to be against us, individually, but is it not through this same course that the human race is kept alive upon earth? Do away with the wants and evils of life, and you will also annihilate the sweetest and most endearing of virtues: compassion, patience, and that forgiving spirit which renders good for evil. All that we know of the works of our Heavenly Father tends to our real good; and why should not we conclude that it is the same with what we do not know? Why should we complain of the evils of life, and forget that this is the seed-time, and that we must wait for harvest? Let us submit our will to that of our Heavenly Father, and we shall soon find that all things work together for our good. Would you know the purpose of the evils of life, look to the Saviour rising from the grave, triumphant over His enemies and over death.

By reflecting on these examples, teachers will see what means they should adopt to dispel the cloud of which we have spoken, or to prevent its forming in the minds of their pupils.

Expression of Gratitude.

The child, in order to testify his gratitude to his parents, will avoid all that he thinks will displease them, and do what he thinks will please them. Next, he will discover that his parents have wants to be satisfied; that they are susceptible of injury and benefit; and, therefore, his gratitude will show itself in acts of beneficence to them as far as his powers and knowledge will allow of. This beneficence undoubtedly cannot enter into our gratitude to our Heavenly Father, for then we should fall into the anti-Christian error, of bringing the Creator, from whom we receive life and breath, and all things, down to the level of His poor, weak, indigent creatures. What our course of language will have told its pupils of the free goodness of our Heavenly Father, will guard them against this pagan delusion.

To do His will, as it was done by His beloved Son, in the days of His flesh; this will be the expression of gratitude on which it will insist. Nevertheless, it will require acts of kindness, not indeed to our Heavenly Father, who needs them not, but to his family on earth, some of whom are afflicted with poverty, pain, sickness, or other adversities; and all of whom need instruction and encouragement in what is right. It will familiarize its pupils with that sublime Christian truth, that inasmuch as we do either good or evil to one of the least of His children, we do it unto Him.

In this we must not stop short at words or outward acts, but we must extend the demands of gratitude to the most secret emotions of the heart, and require of our pupils to sacrifice on the altar of God, every spark of envy, jealousy, wrath, and malice. Among our examples on this important subject, we must not omit the following: There is but one way to please God; that is, by doing His will as revealed to us by His beloved Son, and in us by our

From the greatness of God, deists have inferred that as He needeth not our worship and service, we may be dispensed from offering it. Undoubtedly it is useless to God; but it is needful for man, and he is urged to it by the impulse of his heart, if it is not dead to all right feeling.

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conscience. We can render no service to our Heavenly Father Himself; but He has a numerous family on earth, to whom we may do good for His sake.

In order to please our Heavenly Father, we ought to be able to say, as did His beloved Son, my meat and drink is to do the will of my Father. So long as I cherish resentment in my heart, how can I please Him, who makes His sun to rise on the evil and unthankful, as well as on the good? "How can he love God, whom he has not seen, if he does not love his brother, whom he hath seen*?"

To animate Confidence in God.

The little child confides in his kind mother. From his first waking in the cradle he has had incessant proofs of her tenderness. He has seen that she was both willing and able to come in aid of his weakness, his ignorance, and his wants; then judging of the future (however limited to his view) by the past, he concludes that she will ever be the same towards him, and he trusts implicitly in her. Have you not observed how, at the smallest fright or surprise, he lays hold of her, or hides behind her, if he can walk; or how, if in arms, he turns to her and nestles in her bosom?

This is a type of the confidence which binds the Christian to his Heavenly Father. It is alike the offspring of gratitude; and appealing to the past for the future, it produces an implicit confidence in the care of a Father whose power and wisdom are infinite, and who loves us far better than we can love ourselves. But the confidence of the Christian in his God, without being closer, more complete, or more loving than that of the child in the mother, extends infinitely beyond it; for it stretches onwards to eternity, and has interests to confide, which are far more valuable than those of mere animal life.

Here our course of language will have two duties to discharge: first, to suggest motives for Christian confidence; and second, to give it a suitable direction.

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* 1 John iv. 20.

Motives of Confidence.

These motives are contained in the preceding articles, which prove that the Father can and will make the happiness of His children; therefore it would be superfluous to recur again here to these two points, on which confidence is grounded. On the other hand, the attention which our course of language will bestow on the moral cultivation of the pupils, will, in proportion to its success, dispose them to rise towards their Heavenly Father on the wings of hope, because conscience, when freed from remorse, will allow them to do so; as said the beloved disciple, "Beloved, if our heart condemn us not, then have we confidence towards God*." Nevertheless, in order to confirm it, we shall add in our lessons a few reflections, drawn from the same source from whence we derived the knowledge of the Heavenly Father, whom the Son has revealed to us.

To inspire His disciples with trust in God, our Saviour referred them to His providential care for the birds of the air, whom He feeds without their sowing and gathering into barns as we do; and He adds this question, "Are not ye much better than they?" Thus implying, that if the Father provides for the animal that is given for the service of man, how much more will He provide for His children. Thus will our course of language reason with its pupils.

It will also employ another and a similar train of argument, of which our blessed Lord also made use in the instruction of His children: "What father is there among you, who, if his son ask bread of him, will he give him a stone? If ye then, being evil, know how to give good gifts to your children, how much more will your Heavenly Father give the Holy Spirit to them that ask Him." Here it is not a question of food and raiment, but of what is infinitely more important, the Holy Spirit, which the Father of His infinite goodness has freely offered to those who earnestly desire it.

These arguments of our blessed Lord are within the

* 1 John iii. 21.

comprehension of children, and will be appreciated by them. And we shall beware of neutralizing their efficacy, by speaking of the God of thunder, whose vessels of wrath will be poured out upon His rebellious enemies. These ideas are not taken from the Gospel, which commands us to be perfect, as our Father in heaven is perfect; for He makes His sun to rise on the evil and on the good, on the just and on the unjust.

Right Direction of Confidence.

Our confidence in the goodness of the Father may go astray in various ways, and education should guard us against these deviations. First, it may be limited to this transitory life, and only aim at that which the children of this world seek so ardently, and possess with so little real enjoyment. Our course of language, which from first to last aims at the moral cultivation of our pupils, and turns their thoughts to another and a better world, will give the Christian direction to their confidence. It will repeat these words of our blessed Lord: "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you." On the other hand, to prevent their confidence from turning to the frail possessions of this life, we shall not fear to bring the grave in sight of the cradle, and to remind them that naked came they out of their mother's womb, and naked shall they return thither again. If we succeed in raising their desires towards the things of eternity, they will ask of their Heavenly Father the needful assistance towards attaining them, and they will ask in full confidence of receiving.

Our sedulous endeavours to develope and strengthen their conscience, will not allow them to hope for the crown of righteousness unless they seek it in the only right way; nor to claim an inheritance among the children of God without having enlisted in their ranks, and adopted their principles and conduct. Thus their confidence in Divine goodness will neither be blind nor rash. We have already had frequent occasion to point out the inherent consequences of virtue and vice; and our pupils will understand that if the one is its own proper reward, so is *the other* its own just chastisement. Nor shall we fail to

observe, that if the wicked could be admitted into heaven, their passions could find no gratification there, and consequently they could only perceive the happiness of the righteous, without finding enjoyment themselves.

Our course of language will also prevent another deviation from right confidence in God; viz., the temerity of expecting everything from above, and supposing that we may sit, with our arms folded, as if man were not to earn his bread in the sweat of his brow—as if heavenly aid could dispense with the obligation of fighting against evil, or striving after holiness.

Here we conclude all that we wished to say on the subject of that piety towards God the Father, which our course of language will seek to inspire. It will be seen that we aim at forming, not Jews, but true Christians, after the model, and upon the lessons of the beloved Son. And these words of the Apostle have been our rule: "Ye have not received the spirit of bondage again unto fear, but the spirit of adoption whereby we cry, Abba, Father*."

Piety towards our Blessed Saviour.

"This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent†."

Christian piety addresses itself first to the Heavenly Father, and then to Jesus Christ, His only Son, whom of His mercy He sent into the world to bring us out of the shadow of darkness, and to lead us to Himself. This Son was born of a woman like ourselves; he partook entirely of our human nature, its wants, its infirmities, and even its temptations; was in all points made like unto us, sin only excepted. He was indeed our brother, as He deigned to call Himself. On the other hand, by a wonderful union of the Divine with the human nature, He was the living Word of the Father on earth, His image, the fulness of His power, God and man in one person.

In pursuance of His work of love, He sacrificed His

* Rom. viii. 20. † John xvii. 3.

life upon the cross for us. Such was the price of our salvation. He was to seal His words with His blood; He was to teach us how to die, as well as how to live; He was to die, in order by His resurrection to lay the foundation of His church; and to prove in His own person that death has no power over the immortal spirit, which only yields to it its frail tenement of clay. Lastly, He was to die, innocent and holy as He was, in order to pay the debt due to Divine justice by our guilty race, and to purchase our pardon. He sacrificed Himself for us, and in return His Father and our Father has given Him all power both in heaven and earth; that at His name every knee should bow, and that whoever honoureth the Father should honour the Son likewise, whom He has appointed as mediator between God and man.

Of course we shall not attempt to enter into the depths of this subject. The detached nature of our lessons, the age of our pupils, and the position of the teachers alike require that these should be reserved for a higher teaching. We shall only touch on the subjects which can be adapted to early childhood, and which are at the same time calculated to strengthen its faith in the blessed Saviour, as well as the religious feelings connected with it. These feelings consist, also, of reverence, gratitude, and confidence.

To animate Faith in Jesus Christ.

To believe in Jesus Christ is to have an intimate conviction that He is what He declared Himself to be, sent by the Father to be His organ and representative on earth, His only Son, to whom are entrusted our destinies, in return for the sacrifice which He made of His life for us. In order to be convinced of His divine mission and authority, we have but to weigh with a candid mind and heart, the miracles which He wrought in proof of it; the excellence of His doctrine; His prophecies; the rays of Deity which shone through His veil of flesh; the supernatural work which He accomplished upon earth; the miraculous propagation of His church in spite of the combined opposition of Judaism and Paganism; the astonishing conver-

sion of the Apostle of the Gentiles; and lastly, the accomplishment of prophecies which date as far back as sixteen centuries before His birth, and are still in course of fulfilment after a lapse of eighteen more. Here is a series of evidence which leaves nothing to be desired by those who do not wilfully turn away from the light. But most of these considerations require a maturity of mind and an extent of knowledge to which our pupils have not yet attained. They are children who must be fed with milk, and not with strong meat; or, to speak without metaphor, they require striking and palpable proofs of the divine mission of our Saviour. They ask for the marvellous, because they naturally love it, and feel its force. We shall then direct their attention to all the marvels which characterize the person and the works of our Saviour; and the inference to be drawn from them will naturally arise to their young minds, which have not yet been led astray by vice or by sophistry.

We have already recommended that in addition to our exercises on the Life of our Saviour, our pupils should read the Life of our Lord, and be required to give an account of what they read. Our object in this was the example of our blessed Lord, and its effect upon the heart; for our course of language can only give a few detached fragments here and there. We here enforce the same recommendation, because our propositions and phrases can touch but lightly on all the wonders which are the rational foundation of faith in Jesus Christ.

Miracles of our Blessed Lord.

A miracle is a work which exceeds the powers of man and of nature, and which is wrought by the hand of the great Lord and Creator. Men who lay claim to science have gravely affirmed that miracles are impossible; and why? because the laws of nature are inviolable. Undoubtedly they are so for creatures who have not made them, and who are in subjection to them; but not to their Author, who remains superior to them. But here the learned will tell us, that the Creator does not and will not change them, because in His infinite wisdom He has

established the order of nature such as it is. To this we reply, that Divine wisdom has adapted this order to our general exigencies, but, in the course of human affairs, circumstances occur which call for exceptions. If these learned men would but think that the Creator is continually breathing life into the organs which are formed in the womb, and Himself equalizing the sexes, they would not think it extraordinary that He should sometimes intervene in the course of nature, to supply the extraordinary exigencies of His family on earth. Moreover, it is not a question as to the possibility or propriety of miracles, but as to their existence, and particularly of those wrought by our Lord. That once proved, their possibility and propriety follow necessarily.

The miracles of our Saviour may be divided into three classes. By a word, or by a simple act of the will, He cured all kinds of sickness and disease; by a word He recalled the dead to life; by a word He commanded the elements, and multiplied a few loaves and fishes so that after they had fed thousands, more remained over and above than there had been at first.

At the mention of these facts, our children will feel the presence of the Deity. They have no learning, but they have what is far better—good sense. They know very well, without being taught, that the will of man can put his own organs in motion, but that it has no control over human infirmities, that it cannot raise the dead, nor change the order of nature. Whenever our course of language will allude to the cure of the blind, the deaf, the dumb, the paralytic, or to the resurrection of the son of the widow of Nain, they will feel led towards God, and will be ready to go to our Saviour, and say with Nicodemus, "Master, we know that Thou camest forth from God, for no man can do the miracles that Thou doest, except God be with him."

Prophecies of our Saviour.

There are miracles of divine omniscience as well as omnipotence; and of these many were wrought by our

Saviour, which we shall point out to our pupils in order to strengthen their faith.

All prophecies are predictions, but all predictions are not prophecies. By the knowledge of natural causes, we may foresee and foretell with confidence certain effects; in this every thing is natural, there is nothing marvellous. But to foretell long beforehand events which depend absolutely on human will, and on a variety of circumstances which may just as well not concur as concur, this surpasses human intelligence. Such a prediction can only proceed from Him who knows all things; and we term it prophecy.

Now our Saviour has put the seal to His divine mission and authority by His prophecies as much as by His miracles. He foretold in detail His own fate; He foretold to His disciples the conduct that they would pursue, and the lot which would befall them individually; He foretold the manner in which His kingdom would be established on earth, as well as what was in store for His faithless city Jerusalem, its temple, and its people, before the generation then alive should have passed away. The aggregate of these prophecies is, in fact, a history, in which events more or less remote, and entirely contingent on the free will of man, are recorded just as if they had occurred before His eyes.

In its progress, our course of language will allude to these prophecies, which the pupils will have read in the life of our Lord. It will thus renew the impression they will have produced, and it will draw them towards Him, that they may say with all their heart and soul: Lord! we know that Thou camest forth from God, for no man could read into futurity as Thou dost, unless God had unveiled its mysteries to him.

Our Saviour was more than a prophet, for his eye penetrated into the hearts of men, and read all their thoughts. This we discover in many passages of His life; and His beloved disciple tells us, that He needeth not to be told what is in man, for He knows it of Himself; and that woman of Samaria, how great was her surprise when the stranger, who met her for the first time near Jacob's

well, knew all the circumstances of her life as well as she did herself! How remarkable are her words to the men of her city: "Come, see a man who told me all things that ever I did: is not this the Christ?*" Our course of language will not overlook these rays of Deity which revealed the Son of God in the Son of man.

The Resurrection of Christ.

If our Saviour had not risen from the dead, His work —the work of our salvation—would have been buried with Him in the grave; but it was to live and prosper, for such was the good will of our Heavenly Father, and His will must triumph over all the opposition of men.

Insensible in their blindness to the miracles of love which our Saviour daily wrought before their eyes, the Jews asked for a sign from heaven in proof of His divine mission. Then it was that He said to them: "An evil and adulterous generation seeketh after a sign, but there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth†."

The blind leaders of the nation had long determined that our Saviour should be their victim, because the everlasting truths which proceeded from His lips cast an awful light upon them. In vain had they tried to lay snares to entangle Him in His talk, either with the people, or with the Roman authorities: they were obliged at last to have recourse to violence. They seized Him, condemned Him to death, and by means of a tumultuous populace, they over-persuaded Pilate, who was sufficiently just to proclaim His innocence, and sufficiently cowardly to give Him up to His enemies.

Our Lord had just expired on the cross amidst insult and maledictions, and to ensure His death, a Roman soldier ran his spear into His side. Emboldened by the view of persecuted innocence, two counsellors who had not dared openly to avow their faith in Him, went to Pilate

* John iv. 29. † Matt. xii. 39, 40.

and begged His body, took it down from the cross, laid it publicly in a sepulchre that was near at hand, and paid the last duties to His mortal remains. These men knew not that the dead would soon reappear among the living, although He had often declared that so it would be. His enemies having heard of this prediction, for fear His disciples should come by night and take away His body, and then tell the people that He was risen from the dead, set a watch before the sepulchre, and put their seal on the door of it. Vain precaution! For on the morning of the third day an earthquake opened the door of the sepulchre, Jesus came forth alive, and the soldiers fled. Under the influence of bribery, they declared that, while they slept, the disciples had come and stolen Him away; as if they could have seen what passed while they were asleep. The ignorant multitude might believe this fiction, but every rational man will behold in it an acknowledgment of the resurrection.

So little did the disciples expect it, that they were slow to believe the evidence of their eyes and ears; but they at last yielded to conviction: they went to preach Christ crucified and raised again from the dead, and they sealed their testimony with their blood. They were persuaded that the Lord of life and death, by restoring their Lord to life, had loudly proclaimed Him to be His representative on earth, His Word, and the Great Teacher of men.

Our course of language will find no difficulty in conveying this truth to our pupils, for it is obvious; and they will easily discover in the Christian Church the living proof of His resurrection, since it is on the faith of this miracle that it was first founded and built, and still rests. If our Saviour had not returned to life, the disciples from fear and shame would have held their peace, and His name probably would never have come down to us.

The Foundation of the Christian Church.

Our course of language will not fail to speak of this to our pupils; for there is in it much of the marvellous and divine, which they may appreciate at an age when their minds are not sufficiently developed to apprehend the

the fields, to be devoured by wild beasts. It is the Gospel which has softened man's nature, and taught us that we are all the children of our Heavenly Father. Let all who are weary and heavy laden go to Him, and He will give them rest. We have cost dear to our blessed Saviour, since He died for us on the cross amidst obloquy and maledictions," &c.

Such are the motives which our course of language will suggest, to promote in our pupils feelings of gratitude towards our Saviour. It will also endeavour to give its right direction to those feelings of gratitude by the following or similar reflections:—

"It is not by saying 'Lord, Lord,' that we can prove our love to our Redeemer, but by keeping His commandments. Walk in His steps, if you wish to do what is pleasing to Him. Do you desire to make some return to our Saviour? do good to the poor and needy, whom He deigns to call His brethren. There is but one way to please Him; that is, by striving to do the will of the Father, as He did it from the cradle to the cross. We have but one means of discharging our debt to Him, and that is by labouring in the work of love which He began upon earth. 'He that loveth me, keepeth my commandments,' are our Lord's own words. We can only approve ourselves to be His true disciples by bearing one another's burdens. I can render no service to the Redeemer Himself; but He has brethren on earth, and I can serve them."

To animate Trust in Christ.

The Saviour is the Mediator between God and man, and He has redeemed us with His blood. He will come to be our Judge, and from the heaven of heavens He looks down upon us, and He is our Advocate with the Father. We may come boldly to His throne of grace, for he can be touched with the feeling of our infirmities, because He was made like unto us in all things, sin only excepted; and having suffered, being tempted, He is able also to succour them that are tempted. He learned compassion

also by the things which He endured in the days of His flesh, and which He endured for our sakes.

Our course of language, whilst inspiring its pupils with trust in God the Father, will approve itself to be truly Christian, by directing this trust to the Son, who is one with the Father. The Son is nearer to us by His human nature; we have seen and heard Him, He has dwelt among us, and He laid down His life for us. One thing that must not here be omitted is His particular tenderness to children, whom He loved to bless, as this is a motive for trust which our pupils will feel in their inmost hearts. The following are a few suggestions for our course of language:—

"I may go boldly to my blessed Saviour, for once He was a child like me. He blessed little children while He was on earth; and He still beholds them from highest heaven, and watches over them. We may boldly call upon Him for aid, for when on earth He never cast out any that came to Him. Our Saviour was the depository here on earth of Divine power, and He used it solely for the benefit of mankind. If you repent, fear not to draw near to Him after you have sinned, for He never rejected a penitent sinner. He knows all our wants and infirmities, having been touched with the feeling of them, and having groaned and wept over them in the days of His flesh. Our Saviour has called us brethren, and from highest heaven He still deigns to bestow this name upon us. What will He not do for us now that He has entered into His glory, since He laid down His life for us upon earth?" &c.

Trust in Jesus Christ must also be regulated in education; and our course of language will thus discharge this duty:—

"If you try to walk in the steps of our blessed Lord, you may fearlessly trust in Him. We may gain the favour of man by flattery; but we cannot deceive our Saviour, and He requires of us purity of heart. He will one day say to false professors, Depart from me, I know you not. He has said that His disciples shall be known by the love which they bear to each other; if, then, you have this

love in your heart, you may hope in Him, and your hope will not be vain. Remember that our Lord took compassion upon sufferers, and delighted to dry their tears. How can we rely on the protection of our Saviour, if we fear not to ensnare the souls for whom He died? He who prayed on the cross for His persecutors will not accept our prayers, unless we forgive others, as He has forgiven us," &c.

All the doctrine that we have sketched out in this chapter is essentially Christian, and calculated to produce Christian feelings in our pupils. Some, I fear, may object to there being too much of Christianity in our work, but I hope that if they seriously put themselves in the place of their pupils, and have any feeling of kindness for them, they would wish their children to believe, even though they do not themselves. Diderot belonged to that anti-Christian conspiracy which disgraced France towards the end of the last century. Whether he had abjured the faith of his childhood, or whether he still secretly cherished it, is a point which I will not undertake to determine; but this man was a father, and he had a beloved daughter, whom he educated himself, and the book from which he taught her was the Gospel. One day he was surprised when thus occupied by another conspirator, who reproached him, and his answer was, "I know of nothing better for my child." Let infidels seek to acquaint themselves with what they condemn, and they will not fail to think as did Diderot, and to teach as he did.

Chapter VI.

Cultivation of the Social Tendency by means of our Course of Language.

The social tendency, such as the Creator has implanted it in the human heart, is composed of three elements, which are, as we have seen, gratitude, compassion, and benevolence. Here we shall consider them one by one, but

only with reference to the objects on earth of these social affections; and exclusive of their reference to God and our Saviour, because the preceding chapter has sufficiently considered this noble direction of a tendency which embraces heaven as well as earth. We shall now begin with filial piety, and then advance step by step to the love of the whole human race.

If ever education was called upon to cultivate the social tendency in childhood, in order to counteract the preponderance of self-interest, and to come in aid of religion and morality, it is now, when egotism is spreading far and wide in society, and seems to threaten to break its bands asunder. Nevertheless, it is not enough to quicken the social tendency; we must also control it, for it may err from excess as well as from deficiency; and since it is subject to misdirection, education ought in prudence to anticipate this.

The moral and religious tendencies will here offer us their assistance, which we shall accept, as we have already availed ourselves of the social in support *of religion and morality.* Everything is connected; all is action and re-action in the life of the soul; and the great secret of education lies in turning to account this intimate connexion, this reciprocity of the natural affections.

Filial Piety.

We sometimes hear of the ties of blood, as if it was enough for a child to have been born of such and such parents, in order to acquire attachment for them. This is, indeed, to revive one of the occult qualities of the ancient system of Physics; and to utter sound instead of sense. Give to the new-born babe a strange nurse, who shall nourish and cherish him, and the child will attach himself to her, and be utterly indifferent to the mother who does nothing for him. And is it not also by frequent demonstrations of benevolence that the father distinguishes himself to his child from all other men? No: blood says nothing; it is kindness alone that speaks to the young heart, which responds by gratitude; and that is also another form of kindness.

And why is it that parents do not always discharge their duty to their family? If the mother cannot be the nurse of her child, she should at least watch over his cradle, that she may become his first teacher of language, his educator, his guardian angel. In return she will be beloved by him through life; and she will have done her duty. Gratitude and attachment cannot be commanded, for kindness must inspire them. Gratitude produces spontaneously all the affections contained in filial piety; and therefore we shall fix our attention upon it, and leave it to develope itself according to its nature. And our course of language will endeavour to kindle it in our pupils, and to familiarize them with the motives which may awaken and sustain it. Sometimes clouds arise between the parents and child, and impair gratitude; and these we shall endeavour to prevent, or to disperse if they shall unhappily have arisen.

Motives to be suggested.

Here our course of language will have a noble task to fulfil, and will commence these duties in its very first exercises; for it will remember that in cultivating filial piety it is labouring in the cause of religion, which is in fact no more than filial piety rising from earth to heaven.

Now you will animate filial piety, by quickening in your pupils the sense which they have of their dependence on their parents, from the first moment of their existence up to the present time. Their memory, it is true, cannot reach back to the cradle; but they can picture to themselves what they themselves were in it, by viewing the little ones whom they daily see there. Thus they can judge of the extent of their own helplessness; of the trouble which they cost to their parents, and of the innumerable benefits which they have received from them. Our course will therefore refer them to these first years of life.

But it will do more. Children long accustomed to the tender care of their parents, do not feel its value, and too often consider as a debt what is nevertheless a free gift. They forget that they live but by their kind-

ness; and thus gratitude is weakened, if not extinguished in their hearts. It will therefore be the duty of our course of language to impress upon our pupils that they owe everything to the kindness of their parents, and that if driven from the paternal roof, they would perish for want.

This subject is so self-evident that we need not enter into further details upon it; but we shall subjoin a few examples, as a specimen of what our course of language will do.

"For a long time I was dumb, and my good mother it was, who endued my lips with speech. When I came into the world, I knew nothing, and my parents have taught me everything. Am I not lodged and fed by my parents, as a guest whom they graciously receive? I should be naked, if my parents did not clothe me. I daily pray to God to render to my parents according to their kindness to me, for I myself cannot repay them. God has given me parents to come in aid of my weakness and ignorance. I am still poor and blind, and my parents are my guides. The undutiful child who grieves his parents, is a heartless being, and unworthy to live. At twelve years of age, the child Jesus had the consciousness of His high dignity and mission, and yet it is written of Him that He was subject to His parents. When expiring on the cross, our blessed Saviour provided in His stead another son for His mother."

Clouds to be dispelled.

The grave duties of parents sometimes oblige them to refuse the inconsiderate wishes of their children; to call them from their play to work, to reprove and even to punish them for their faults, with a view to their correction. In all this they are liable to show impatience and temper; and these are so many clouds which veil from ignorant childhood the goodness of its parents, and thus impair its gratitude. Then it is no longer a child who renders willing obedience; but a slave under coercion, who champs the bit. And is it not the same in his religious relationship when man is thwarted in his inclina-

tions, and thinks therefore that he has a right to complain of Divine Providence?

The following are some of the thoughts which our course of language will dwell upon in its exercises, with a view of preventing or dispelling the clouds which might check the expression of filial piety in the pupils.

"You take account of the denials of your parents, but not of their gifts. The life of man is full of privations; therefore parents do well to inure their children to them early, in order that they may bear them the better. He who does not take to work when he is young, will learn nothing, and will be useless through life. The tree must be trained and pruned while young, or it will never take a right form. Be assured that it would be much pleasanter to your parents to have to praise your good qualities than to blame your faults. If your parents sometimes show temper, remember that it is because you provoke them."

Brotherly Love.

Between children who dwell under the same roof, eat at the same table, receive the tender cares of the same parents, there naturally springs up a close sympathy, from which results mutual benevolence. Moreover, they know that by living together in unity, they will afford pleasure to their parents, and thus filial piety hallows and upholds brotherly love.

Means of animating Brotherly Love.

Our course of language will invoke this aid, and will also imitate the pious mother who appeals to God in order to strengthen the mutual ties of her family, and to introduce among them that most excellent gift of charity which comes down from above. But in order to attain the object that we have in view, we shall not fear to refer to a very inferior motive, one taken from the self-interest of children. We shall appeal to their own experience, and ask them, whether by living in harmony with their brothers and sisters, they do not now enjoy the blessings of good-fellowship and mutual assistance, whilst by dis-

union they would embitter their lives. This consideration will not undoubtedly inspire the most exalted feelings of brotherhood, but it may help to strengthen good resolutions. The following are some suggestions for our course of language:—

"Your brothers and sisters are your own flesh and blood; beware then of despising them. I deny my father and mother whenever I ill use the children whom they ove. Parents consider whatever good or evil is done to heir children, as done to themselves. God has not given you brothers and sisters that you should ill use them; but hat you should be kind to them for His sake. You may conceal from your parents your ill usage of their children, ut you cannot from Him who sees all things, and reads he secrets of the heart. Your brothers and sisters are ot only the children of mortal beings, but of our Heavenly Father, who has placed you among them. When brothers nd sisters quarrel, the aggressor and the aggrieved are qually uncomfortable," &c.

Obstacles to be removed.

Parents sometimes show partiality in their family, and hus sow the seeds of envy and jealousy, and perhaps ast a brand of discord among their children. None are ealous of the particular care bestowed by the mother on he babe in the cradle, or on the sufferer stretched on the ed of sickness; but not so with regard to favours granted o natural talents, to beauty of form, to pleasing manners: ll of them qualities which imply no personal merit. And indeed this last does not always find favour with rothers and sisters, who are apt to lay claim to perfect quality in the love and in the gifts of their parents.

On this last point, our course of language, which aims pecially at the moral developement of children, may rectify rror, and destroy its ill effects. As to the former, it can lo no more than comfort those who are least favoured by ature, and make them less sensitive to the partiality of heir parents, and more ready to forgive the brother or ister who is the object of it. The matter is a delicate ne, and the teacher must beware of promoting brotherly

love at the expense of filial piety. The following are some thoughts that may be suggested:—

"Every child may, if he chooses, recommend himself to the favour of his parents, if he has a good heart and is docile. Beauty of form passes away as the flower of the field, but the beauty of the mind endures. If you deserve the affection of your parents, you may take comfort, even if you do not enjoy it to the extent of your wishes."

Faults to be avoided.

A child will often deceive his parents in order to screen his brother or sister from reproof or punishment, and will even take part in the fault of another rather than displease him. These irregularities, arising out of brotherly love, must be corrected by our course of language, which will appeal to filial piety, and will also derive its remedies from the same source as the evil. Examples: "If you lie in order to conceal your brother's fault, you do him a very ill service, because you prevent your parents from correcting him. If you loved your brothers and sisters with rational affection, you would dissuade them from evil, rather than encourage them in it, by joining with them."

The Love of our Neighbour.

The love of our neighbour is brotherly love, which, passing beyond its primary limits, embraces the whole human family in the name and for the sake of the common Father of all.

The love of our neighbour is of Christian origin; for it only exists in the human heart, inasmuch as the great Gospel truths of the fatherhood of God, and the brotherhood of mankind, have enlightened and animated it. It also needs a model, which shall move and affect it; and this inspiring model is presented to us in the person of the Redeemer, who gave Himself as a sacrifice for our salvation.

It is He alone whose beneficence extends to all men; ours, with its feeble powers, can only act in miniature; but, in the eyes of God, a glass of cold water may have as great value as the most costly service, because the inten-

tion is everything; and if we are commanded to embrace all men in our charity, it is but universal benevolence that is commanded. This is the duty of all without exception, because all may receive and foster it in their hearts; and when it is once kindled there, they will be beneficent according to their means.

Our pupils will bring the germ of it to our lessons, for without it they would ever remain strangers to the love of their neighbour; and this germ is the social tendency with which they were born. To it our course of language will address itself, because the object is to cultivate it; but for this purpose it will mainly employ the religious tendency, elevated as it is by the Gospel.

Now, in the social tendency we have pointed out two affections, which are in their nature boundless, and which education can and ought to transform into that love of our neighbour which our Lord has declared to be the distinguishing work of His disciples: "Hereby shall all men know that ye are my disciples, if ye love one another, as I have loved you." These two primary affections are benevolence and compassion, by means of which we share respectively in the pleasures and in the pains of others.

Extension of Natural Benevolence.

Christian benevolence finds its due expression in the Lord's Prayer, which our pupils have long ago learnt to repeat, but which we wish them to say with their hearts as well as with their lips. For this, they must be able on seeing or thinking of a fellow-creature, to put themselves in his place, and, as it were, identify themselves with him. Then natural benevolence will speak in favour of our neighbour, that is, of all who are partakers of the same nature with us.

And how will our course of language set to work to obtain these results? It will specify the various points of resemblance between all men, and will say, for example, that in spite of the differences which distinguish one individual from another, all men have the same human form; all have souls which are encased in their bodily organs, and which act through their medium; all experience the

same wants, and are liable to the same infirmities; all come into the world and will leave it in the same manner; all have a conscience, and have essentially the same duties to fulfil; and none can say to another, "I shall never stand in need of thee."

It will then pass on to the close relationship which binds all men together, and will say to the pupils, that all men have one and the same mother upon earth, Eve, the mother of all men; that they all have the same flesh; the same blood flows in their veins; that all men upon earth, in spite of their distinctions, remain members of one and the same great human family, and can never shake off this relationship.

Rising afterwards towards heaven, our course of language will say, that God is the Father of all men; that He presides over their birth, fashions all their members, and calls out of nothing the soul which is to animate them; that our common Father lodges us all in His world, causes His sun to shine upon us all, and feeds us all at His table; that we all belong to His school, because He instructs us all by the glories of His universe, and by the voice of conscience, which speaks in His name; that we are all destined to pass into another world, where we shall reap as we have sown.

With the same view, it will collect all men round their common Redeemer; it will say that He was sent to the whole human family; that He called all men His brethren; that He died for all, and redeemed us all with His precious blood.

If our pupils apprehend these truths, and if they are duly received into their hearts, no mortal man will be deemed alien to them. At the sight of a man, be he who he may, they will put themselves in his place, and will feel interested for him, unless some obstacle impedes the course of nature. And of this we shall speak hereafter.

Extension of Natural Compassion.

Compassion will naturally seek to relieve suffering; but children born in affluence have much more experience

of the sweets of life than of its trials and privations. Therefore compassion is not much awakened in them. In order that it may be, their parents should take them to visit the sick and the infirm; and our lessons will do what they can in this matter, but will guard against over-straining sensibility. We shall pass in review the different trials which afflict a large portion of their fellow-creatures, and we shall contrast these with the ease and comfort they themselves for the most part enjoy. We shall say, for example,—

"You are well clothed; how many poor are there, who have only rags and tatters wherewith to cover their nakedness. Like Lazarus, there are many who endure hunger, and would fain feed on the crumbs which fall from the rich man's table, but no man gives to them. You suppose, perhaps, that everybody has as comfortable a bed as you have; but there are many who have hardly a bundle of straw on which to stretch themselves at night. Is not that poor blind man greatly to be pitied, for he never sees the sweet light of day? How many poor sick are racked with pain, and have no one to comfort or relieve them! You have parents who love you, but how many poor orphans have been bereft of theirs," &c.

We shall require active compassion in our pupils; a compassion which will overcome repugnance, submit to privation, and incur trouble; not a compassion which merely speaks to the heart, without impelling it to action. We must, therefore, give to this emotion a helping hand, and how can we better do so than by calling in the aid of religious motives?

We shall then say to our pupils that our Heavenly Father has placed the poor and needy around us, in order that we should help them for His name's sake; that He has given to us enough and to spare, in order that we should impart to those who want; that we are unworthy to be called the children of the Father of mercies, if we do not strive to assist His suffering children; that it is a noble privilege to be allowed to walk in the steps of our Saviour, who, while on earth, constantly went about doing good; that whatever we do to the least of our brethren,

He counts it as done to Himself; that in the great day of retribution, those who have shown mercy will find mercy, and the unmerciful will find none; that nothing is so noble as to co-operate with our Heavenly Father in His tender mercies to all His creatures," &c.

Moreover, we shall not fear to call in the aid of the personal tendency, to promote the interests of compassion. We shall not, indeed, speak of earthly advantages, though we might say, without offending against Christian charity, that nothing is so sweet in life as to afford relief to others; but it is towards eternity that we shall direct the attention of our pupils, by engraving on their minds the sentence which will be passed by the Great Judge, "Come unto me, ye blessed of my Father, for I was an hungered, and ye gave me meat," &c. And again, "Depart from me, ye cursed, into everlasting fire, for I was an hungered, and ye gave me no bread," &c. As self-interest is very active in its opposition to what is right, it will be well to regulate it by itself, and to lose no time in doing so.

Correction of Prejudices contrary to the Love of our Neighbour.

There is very commonly among the affluent, a degree of prejudice against servants, mechanics, and labourers; a sort of contempt which paralyses the social tendency; and although what we have already said will tend to counteract this feeling, yet it may be well to combat it directly.

As to servants, it would be desirable that parents should repress the insolence of their children as soon as it begins to show itself; by authorising servants to refuse to wait upon the child, whenever he is imperious or unmannerly; for this lesson, if early given, would not be ineffectual. On our part, we shall tell our pupils that it is trying to servants to live in dependence upon masters, who are by nature no better than themselves; and who might have been born in a situation that would have obliged them to take service; that servants do not cease to be men, and have not forfeited any of the rights of men; that they are often much better than their masters; that

our one common Father wills not that any of His children should be ill-used, whatever may be their condition in life; that, in another world, there will be no distinction between masters and servants.

Most of these thoughts are equally applicable to operatives and labourers; but for further security our course of language will add the following, which refer specially to them; for example:—"It is neither your own doing, nor your merit, if you are not yourself obliged to eat your bread in the sweat of your brow. There is true honour in industry, and none in idleness. What would become of you if the labourers did not till the fields which supply your food? How dare you then despise those working classes, whose labour and ingenuity provide for your wants, and procure for you the comforts of life? To despise operatives is to contemn our Saviour, for He worked in the workshop of His foster-father, who was a carpenter. The rich and the powerful persecuted our Lord; and it was among the people that He met with upright minds and honest hearts. To whom are we indebted for the light of the Gospel? to the rich and to the learned at Jerusalem? No, but to poor fishermen of Galilee."

Repugnance to be overcome in the Love of our Neighbour.

We know how easily men attach themselves to those who are remarkable for beauty of form, talent in conversation, or charm of manner. The sympathy which these advantages inspire awakens benevolent affections, and we feel naturally drawn towards their possessors. But it is not so with those who are destitute of them; here there is no attraction, there is repulsion; and the love of our neighbour suffers.

Our course of language will combat this feeling, by representing that the handsomest and liveliest child is not always the best or the most amiable; that a noble mind may be found under a coarse exterior; that we must look to conduct, if we would discover those who are worthy of our esteem and confidence; that we must not judge by outward appearances, for they are often deceitful; that

persons destitute of external charm are still the children of God, and our fellow-creatures, &c.

The vices of an individual, when ascertained, inspire us with aversion for him. When esteem vanishes, benevolence follows in its train, and conscience, which assigns its due reward to guilt, seems to sanction its doing so. Nor must we bid conscience be silent; still less must we reverse its judgment. It is only the application of the sentence to individuals which is to be objected to; and in order to prevent this, and the fatal consequences it involves, our course of language will say, "Children are full of faults; and what would become of them if great indulgence were not shown to them? Open your eyes to the faults you daily commit, and then you will not be ready to cast the first stone at your neighbours. We often discover the mote in our brother's eye, and behold not the beam in our own. Judgment belongs to Him who reads the hearts, and holds in His hands the balance of justice. Be ye kind, as your Father in heaven, who makes his sun to rise on the evil and on the good. Did not our Saviour come into the world and die on the cross for sinners?"

Little children are so volatile that they soon forget any affront they may have received; but this is no longer the case when their memory and reflective powers strengthen. Their anger is no longer an evanescent feeling; it takes root as it were in the heart; it grows into malevolence, and produces premeditated acts of revenge. Here education must step in to prevent the evil, if it does not yet exist, or to cure it if it does; and our course of language will say to the pupils:—

"Where would you be if your fellow-creatures did not forgive your trespasses against them? He is his own enemy who fosters hatred in his heart, for it makes him sad and unhappy. He who has injured you has wandered out of the right way; so the crime carries its own punishment. How hateful! to find pleasure in inflicting pain! To overcome evil with good, this is true magnanimity. If ye only love those who love you, what do ye more than the heathen? Our Heavenly Father makes His sun to

rise on the unthankful and the evil: learn then what you must do if you would be like Him. Presume not to say the Lord's Prayer, unless you heartily forgive those who have trespassed against you. Our Saviour prayed on the cross for His murderers; and will you refuse to forgive the slight offence you may have received? In the person of any one who has offended you, behold God your Saviour, and you will soon find it easy to forgive."

Patriotism and the Love of all Mankind.

The patriotism to which we allude is not mere attachment to our native soil, but it is devotion to the good of the nation to which we belong. We have nothing to do, therefore, with that soft poetry which places the child's cradle near a purling stream, embedded in flowers, and at the foot of fertile trees laden with choice fruit, which they tender in rich clusters to his infant lips. This style of poetry delights also in recalling the first kiss of tenderness, the plays of childhood, and all that gilded the early days of life. These pastorals may charm young imaginations; but they cannot help to form that public spirit with which we seek to inspire our pupils, in opposition to the narrow views of selfish or family interest.

To this effect we shall introduce them into a new world, and familiarize them with relationships hitherto unknown to them. We shall thus extend their sphere of thought, and together with it the range of the social tendency. But the subject is so vast, that our course of language can only suffice for a slight sketch of it. It will, however, sow the good seed, and like the pious husbandman, will commit the care of it to Providence.

Patriotism, however noble in itself, is but too apt to degenerate into national pride and egotism; so continually is evil mixed up with what is good in us! And it will therefore be our duty to restrain it within due bounds, and to modify it by the general love of mankind. Thus shall we give to the social tendency its full extension; and to this end we shall call in the aid of the other natural

tendencies, so as to harmonize them all. Such is the sublime task of education!

Patriotism.

1. It is obvious that the phrases in our course of language can only give hints on this important subject; and teachers should annex to them a slight commentary, which should be borrowed, as much as possible, from the range of children's ideas, and from the facts with which their own experience has brought them acquainted.

To give the first idea of a people and of a state, our course of language will say to the pupils, that they are not only members of one family, but also of one nation, whose name they bear; and that as each family requires a head, so does each nation require a government, for without it all would be confusion; that the laws of the state prescribe to the citizens what they should do, or leave undone, for the public welfare; that difficulties often arise between men, and that, as no man can be judge in his own cause, tribunals are wanted to administer justice to all; that unfortunately wicked men are every where to be found, who are ready to attack the fortune, the reputation, and even the life of others; and that public authority is requisite in order to restrain them.

2. Gratitude attaches the child to his parents, and it is gratitude also which must attach the young citizen to his country. The means we shall employ to excite this feeling in him, will be to set before him the benefits which he derives from society, and which he not only has not yet learnt to appreciate, but he does not yet even perceive them. Example:—While my parents watched over my cradle, the state provided for their security, and encompassed them with its protection. If we sleep in safety, is it not to the government that we owe it?

How great is the advantage of the public post, which brings me letters from my friends, and conveys mine speedily and safely to them. It is very fortunate that there is a public authority to fix weights and measures, for otherwise the honest would continually be the dupe of

rogues. Governments coin money; and how great would be the embarrassment if there were not this means of exchange. In civilized countries like ours, orphans, the sick, and the aged, are provided for by the state, whilst in barbarous states they are left to their fate, &c.

All these thoughts appeal to the social tendency, and personal interest blends itself with that of the state. His country here appears to the child in the light of a benefactor, and must therefore inspire him with gratitude and attachment. But the advantages are not without their drawback.

3. The social state restrains the liberty of individuals; it exacts taxes for public expenditure; and on this account complaints and invectives are heard. The child listens, he believes, and his patriotism is impaired. It will then be the duty of our course of language to prevent or to correct such errors, and to inspire our pupils with just sentiments, by pointing out to them that no good can be obtained without some sacrifice, and that the amount of the latter in this case is small in proportion to the benefits received.

It will say to the pupils, that a family goes to ruin when each member of it is allowed to do as he pleases, and that so it is also in the state; that public welfare must depend on general submission to the laws which are enacted for the welfare of all; that good order is essential to society, and that confusion and anarchy must ensue, where all are free to follow unchecked their own caprice; that the government is obliged to incur heavy expenses, and that it is but just that all should contribute in proportion to their means; that if every man were left to tax himself, some would pay nothing, and others therefore have to pay all; that it is the height of injustice, to wish to enjoy the benefits of society without sharing its burdens, &c.

4. Hitherto we have only sought to inspire patriotism by means of the social tendency, and of the feelings of justice which are given to us together with reason and conscience; but we must also connect it with the religious feelings, in order to quicken and strengthen it. Nor shall we omit to

call in the aid of all that is most pure and elevated in the personal tendency, viz., that noble pride which disdains all that is mean and little, and aspires to all that is great and good; for our blessed Lord Himself did not overlook this spring of human action. The following are a few examples for our course of language:—

"By placing our cradle in the country of our birth, God has laid on us the obligation to serve it. We may, indeed, by subterfuge and cunning evade the burdens which our country imposes on her children, but we cannot escape from the Supreme Judge. Governments may, from ignorance or prejudice, overlook a citizen who has devoted himself to the service of his country; but let him be of good cheer, his name is written in heaven. Let us love our country as our blessed Lord loved His, or we cannot be His true disciples. He who enjoys the benefits of his country without making any return, is like the drones in the hive, and should be treated accordingly. How little and mean is it in a man only to have feeling for himself and his near relations, and none for the country in which God has given him birth. Whoever evades the charges of the state, lives at the expense of his fellow-citizens: he is therefore, in fact, a thief. It is not in the power of all to render brilliant services to their country; but every one may be useful to it in his station, and the Sovereign Judge estimates the act by the motive." &c.

To these general incentives to patriotism others may be added, which are derived from the particular circumstances of each nation, its greatness, its glory, its national character; but these are foreign to our course of language, which cannot enter into such details. While, however, we recommend such to teachers, we would beg them to be faithful to truth, and not to confound patriotism with national egotism. What follows will be a caution against this snare.

The Love of Mankind.

Since governments have set a bad example to people, and writers have been base enough to praise them for it;

so patriotism has not only become exclusive, but hostile to neighbouring states, and even to those far removed. Thus patriotism has stifled humanity, just as egotism stifles patriotism.

The patriotism which will be praised in the hearing of children will not be free from this alloy; for it will too often express contempt, jealousy, envy, and even hatred towards other nations. Therefore, as our course of language has undertaken to stimulate patriotism in its pupils, it has incurred the sacred obligation of restraining it within due bounds, viz., those which are pointed out by the example and doctrine of our blessed Saviour, and, indeed, by reason and humanity.

It is true that by the cultivation it will bestow on the moral, religious, and social tendencies, it will guard against the extravagances of patriotism; but it is never prudent in education to leave childhood to make its own application of general rules, and to discern, unaided, truth from falsehood, right from wrong, use from abuse. We must give the right direction, as well as enable children to follow it; and this is all the more necessary in our days, because the public press is rarely exempt from blame in this matter, and its influence pervades every corner of our land.

1. Our course of language must insist on the principle of equality between all the people who live on the same earth and under the same sky, in the world which belongs to God, their universal Father. In order to develope this principle, it will say:—

"That a people, whether great or small, rich or poor, is an association of men of like nature and like dignity; that the same light of reason illuminates all the people upon earth; that they have the same law for their guidance, even that which has been written by the finger of God on their hearts; that all nations live in the house of their Heavenly Father, and inhabit that part of the globe which His Providence assigns to them; that the same sun lights and warms them all; that all feed from the same table, which is daily spread for them by Divine goodness; that our Saviour lived and died for the salvation of all."

2. We shall afterwards apply this great principle to

the several details of the life of nations, and say, for example:—

"The Romans enslaved other nations; they thought themselves great heroes, and yet they were but fortunate robbers. Every nation which impoverishes another in order to fatten on its spoils, yields to a disgraceful thirst for plunder. Nations sometimes try to overreach each other; but artifice and double-dealing, when carried on upon a large scale, are but the more deserving of our detestation. Those men are highly culpable who buy and sell their fellow-men as you would cattle in the market. Woe to the nation which is a prey to insatiable thirst for gain, and therefore can neither rest in peace itself, nor allow others to do so. Can you suppose that our Heavenly Father will graciously accept the thanksgivings which are offered, with hands still polluted with blood, by one nation for having been permitted to carry fire, and death, and desolation into another?" &c.

Humanity to Animals.

This too must find a place here. Nevertheless, it is to be hoped that our pupils will have been cured at home of that thoughtlessness which takes pleasure in plucking out the feathers of a little bird, or breaking the claws of an insect, &c.: those are barbarous pastimes, though children are hardly aware of the pain they inflict by them on sentient beings. And, indeed, those of riper years are not blameless in this matter; for men will often remorselessly deprive a poor animal of its freedom, and detain it in captivity contrary to its nature; and will treat horses and beasts of burden as if they were insensible to hunger, to fatigue, and to blows.

Our course of language will therefore say to the pupils that animals are capable of feeling pleasure and pain like ourselves; that their organization resembles our own, and that they too require food and rest; that they hold their lives under the same goodness which upholds us in being; that, although the animal is not the child of God, like man, yet nevertheless he is the object of God's providential care; that the Creator has given animals for our use,

but not for us to be their tormentors; that if we would be the children of God, we must feel kindly towards all who draw the breath of life.

Chapter VII.

Cultivation of the Personal Tendency by means of our Course of Language.

Whilst the moral tendency leads us to realize the idea of *right*, whilst the religious tendency raises us towards the Author of life and all things, and while the social tendency draws us out of ourselves, and makes us live in the life of others, the personal tendency continually brings us back to our own individual self, to watch over our own selfish interests, and to procure that happiness which we ever seek and never attain to.

The personal tendency is earliest developed; it is in itself ignoble, but it soon awakens inclinations which are more valuable than itself; it excites that filial piety which will afterwards, by the aid of maternal instruction, grow into religion, and rise above the visible world. Then also is it not because we desire happiness ourselves, that we know how to wish and to promote that of our fellow-creatures? Do away with self-interest, and you will do away with all the social affections; nay, more, conscience will become dumb. Therefore, education, if wise and discreet, will beware of that stoicism which has sought, but in vain, to stifle the tendency that is, as it were, the root and food of all the others; for it is a right measure and direction that must be given to it, in order to bring it into harmony with the rest. The moral, religious, and social cultivation which will be given in our course of language, will tend powerfully to direct and to control the personal tendency. Nevertheless, the work of education would be incomplete if it did not bestow special attention on the tendency which speaks first in man,

which is so easily led astray, and which then becomes the fertile parent of every vice and disorder.

Of these there is a host; but they may be referred to three principal ones,—sensuality, covetousness, and pride. Under these three heads, the Apostle John summed up the vices of the world in his days, and it is still essentially the same; and from these primary irregularities of the personal tendency flows every kind of disorder, and every hostile passion. It would be useless to attempt to attack the vices themselves, we must seek to dry up their source. This will be the object of our course of language; and where it cannot cure, it will seek at least to prevent the evil.

Self-love. Sensuality.

Sensuality seeks to excess that which flatters the senses, and shrinks from what is revolting to them; in early age it often shows itself in the shape of daintiness and greediness; next in luxury of clothing and furniture; in fear of cold or heat, or all inclemency of weather; and lastly, in indolence, which makes men dread labour, and avoid the trouble of it by devolving it on others. We shall consider these three points separately.

To combat sensuality, we shall make use of the arms furnished by the personal tendency itself, whilst at the same time we shall beware of substituting one vice for another, as has been justly imputed to heathen moralists; but we shall avail ourselves of all that is honest and lawful in this tendency; and we shall afterwards call in the aid of morality, religion, and sociability. Nor shall we consider irony inapplicable to a subject in which it may be of material use.

Daintiness, Greediness, Drunkenness.

In order to induce us to give to our bodies the food which they require, the Creator has subjected us to the cravings of hunger and thirst, which are unpleasant in themselves, and therefore urge us to satisfy them; on the other hand, He has given to our different kinds of food a flavour which pleases the palate and attracts us: thus

adding pleasure to the calls of want; and we should disregard his views and despise his gifts, if we sought, under pretence of imaginary sanctity, to forbid men these enjoyments, and thus to confound use with abuse. "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving*." Therefore we shall only endeavour to guard our pupils against daintiness and greediness; and we shall brand intemperance with infamy, not because it is one of the vices of childhood, but because it is right to warn them against what is too fatally common in after years. The following are some of the thoughts which our course of language will suggest.

"If you wish to be a man, and a child of God, you must eat and drink in order to live, and not live in order to eat and drink. If you are a slave to your appetite, the animal will outweigh the man in you. Would you sink to the level of the beasts that browze at your feet? you have only to live but for eating and drinking, as they do. As soon as a man yields to the pleasures of the table, he loses all taste for what is grand and sublime. What remains to the sensual man of all the good cheer of which he has partaken?—nothing wherein he can glory. How disgusting is the sight of a drunkard who has drowned his reason in floods of wine, and degraded himself below the brute beast. Those who seek after delicate and costly food, should think how many poor there are who endure the pangs of hunger. I like to see a child ready to share his bit of bread with the poor man who is in want. He is ill qualified to live hereafter with angels, who is now a slave to appetite, and makes a God of his belly†. We are liable to many diseases which were unknown to our ancestors, because we have exchanged their frugality for extravagant luxury in food. Who can number the victims who have been hurried to the grave in the prime of life, by intemperance in eating and drinking?"

* 1 Tim. iv. 4. † Phil. iii. 19.

Effeminacy.

This is but too common among the affluent classes, because they are too apt to study their own ease exclusively. Lodging, clothing, bedding, furniture, every thing is adapted to please the senses; and heat or cold, or the slightest inclemency of weather is dreaded. Our course of language will not indeed openly condemn those parents who bring up their children so softly, because it is our duty to inspire filial piety; but we are also bound to tell the truth, and to represent a soft life in its true colours, as well as to point out its grievous consequences. We shall say, for example, that the children of labourers are healthy and robust, because they have not been bred up softly; that the man who has done a good day's work often enjoys sweeter slumbers on his hard bed than the rich man on his bed of down; that the peasant is well satisfied with his coarse furniture, and feels no inconvenience from its not being more costly or commodious; that peace and cheerfulness often desert the palaces of the rich, and take refuge in the cabin of the poor; that children should be accustomed to bear heat and cold and inclemency of weather, or they will live in perpetual fear and discomfort; it is sad to see men squandering away immense sums in undue luxuries when so many poor are in want of the necessaries of life, &c.

Indolence.

Labour, whether of the body or the mind, requires exertion and self-denial. Many men dread all close application, and yield to indolence, which tends to beggary and dishonesty. The child loves to move and play about, and to try his powers; but as he only follows his own inclinations, he is not aware of the trouble he is giving himself, and indolence therefore has no hold upon him. It will appear, however, as soon as you try to fix him to any thing that he does not himself choose. He will immediately find it difficult, tiresome, useless; and unless his desire to please you prevails over his reluctance, he will do it with an ill grace, or but half do it. Educa-

tion must overcome this indolence, by calling into action the different springs in human nature. Our course of language will therefore say to our pupils: "The little child who can do nothing else may spend all his time at play; but you have got beyond that age. The Creator has placed man on earth, for him to work, and not to spend his time in idleness. What would become of the sluggard if all other men followed his example and ceased to provide for his wants? He who does not work, neither should he eat. Better is the industrious poor man, than the rich man who devotes his whole life to selfish gratification. God has bestowed gifts and talents upon you, and will call you to account for the use of them. Those who lead a busy life escape the pangs of *ennui*, to which the idle and indolent fall a prey. How disgraceful to have to say, I only live to amuse myself, and I am utterly useless to others! If the child does not see the use of the lessons which are required of him, his parents do, and that should suffice for him. If your task appears irksome to you, take courage to overcome the first difficulties, and you will soon find it easy," &c.

Men often call in the assistance of others to do what they might perfectly well do for themselves with a little trouble. This species of indolence will also be noticed; as for example:—

"Is it not disgraceful to a child to be waited upon, as if he were still in the cradle? You put yourselves at the mercy of others, whenever you do not do what you might for yourselves. Put yourselves in the place of servants, and then see what consideration you would expect from your masters, and what you would think of their indolence. Your Heavenly Master did not come down upon earth to be ministered to, but to minister, and to give His life as a ransom for many," &c.

The Desire of Wealth, Covetousness.

In this respect your pupils, if you study them closely, will present a remarkable contrast; for some, and perhaps the larger number, will still be as devoid of care as the birds of the air. Accustomed to receive from their parents all that is needful or even agreeable, they are wholly en-

grossed by the present moment; they seek not to pry into the future, but live literally from day to day. Education must rouse them from this heedlessness, and make them understand that they will soon have to provide for themselves in life. Thus we shall awaken in them the desire to acquire and to economize. This need not, however, necessarily degenerate into that covetousness which the Gospel so justly condemns, but should only excite them to exertion, which is the duty of all. Let us remember what the Apostle says on this subject: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive*." It is in this spirit that our course of language will speak to those who are still as heedless as the babe in the cradle. It will say:—

"Hitherto your kind parents have provided for your wants, but the time will come when you must depend on yourselves. Your parents will grow old, and then you should render to them in part at least what you have received from them. It is by labour that the various wants of life are supplied, and children should be early trained to it. The birds of the air sow not, but man must sow if he would reap and eat. It is degrading to live at the expense of others, unless we are disabled from earning our own livelihood. Providence has placed the poor and needy around us; and if we are not called upon to work for our own maintenance, we ought to do so in order to be able to relieve others. The Creator daily provides for all His creatures; and if you would be of the number of His beloved children, you must co-operate in His work of love. Never forget these words of our Saviour, 'It is more blessed to give than to receive;' but seek forthwith to qualify yourself for assisting others. There are many unforeseen reverses in life; and those who disqualify themselves for labour are liable to penury and shame," &c.

* Acts xx. 33—35.

Men have a variety of resources. Some are lawful; others unlawful, such as fraud and theft. Some also are hazardous, such as gambling and lotteries. And since our course of language undertakes to awaken in the pupils the desire of gain, it incurs the obligation of pointing out the only safe road to it; viz., by industry, honesty, and economy. It should also dissuade them not only from dishonest means, but from those which will prove delusive. Therefore it will undertake to show that:—

Dishonesty is very bad policy, since a man thereby barters his soul for a handful of money; that sooner or later fraud will be discovered, and will meet with its due reward; that remorse will infallibly poison the enjoyment of a fortune which has been gained by crooked ways; that he who grows rich by fraud is no better than a highway robber; that the proverb is right which calls a lottery knavery; that for one who wins, a hundred must lose, and perhaps their last farthing; that play ought to be a recreation, but it becomes a toil and a torment when sordid interest engages in it; that industry and economy are the only lawful means of providing for the wants of life, &c.

The desire of gain does but too often exceed the bounds of reason, and degenerates into covetousness, which allows no rest to its unhappy victims, and threatens the peace and the possessions of all around them. Sometimes covetousness aims solely at the acquisition of wealth; and it is then what the Apostle John calls the "lust of the eye." As it desires to possess, so it often becomes avarice, which gives nothing, and ends by making a man refuse himself the necessaries of life, in order to add to his useless hoard. It is possible that you may detect in your pupils some faint indications of this covetous and avaricious temper.

The thirst for riches seems to have increased very much in certain classes of society. By them fortune is not indeed coveted for its own sake, but as a means of procuring the comforts and luxuries of life; or as a means of distinction, as opening the road to rank and honours. When wealth is sought, not for its own sake, but as a means towards some ulterior object, then covetousness is no longer a primary, but a secondary vice; and in order to correct it,

we must attack the sources from which it flows, and which will continue to feed it, till they are dried up in the heart. But our course of language will only have in view covetousness itself, whether to cure it in those already infected, or to guard others against it. It will therefore set forth:—

That as a man comes naked into the world, so in like manner must he soon leave it; that those men are very blind who are constantly hoarding, as if they were to live for ever upon earth; that covetous men are tormented by the thirst for riches, while those who only seek what is needful are content; that, as said our Saviour, man does not live by bread alone; that those who run after riches, neglect the one treasure which they might keep through eternity; that the only way in which we can carry any of our riches with us out of this life, is to commit them to the keeping of the needy, whom God has placed around us to receive them; that in the Lord's Prayer we only ask for "our daily bread," and we should not belie our words by our actions, &c.

Among the multitude who have to struggle with penury, covetousness arises from the fear of not having the needful supply for their wants; and to these our Saviour addressed Himself in the Sermon on the Mount, and on other occasions. To calm their fears, He referred them to the watchful care of Providence, and so will our course of language deal with our pupils. It will say to them, "We who enjoy the high privilege of knowing our Heavenly Father should not be fearful like the heathen who know Him not. 'Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are not ye much better than they*?' 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.†'"

Self-esteem. Pride.

The disposition to self-esteem is, as we have already said, indeterminate in its nature and origin, and consequently very liable to err and to degenerate into pride

* St. Matt. vi. 26. † St. Matt. vi. 33.

and vain-glory. Therefore education must carefully watch over it; and although all that our course of language will do for the cultivation of the moral, religious, and social tendencies, will help to regulate this inclination, yet we must also bestow upon it the direct attention which its importance demands. This attention will consist in endeavouring first to give it the right direction, and next to guard it against the irregularities to which it is liable even in childhood.

Self-esteem.

To respect in ourselves the dignity of our nature, as the free gift of our Creator; such is the legitimate object of self-esteem. You will find the proper definition of it in the 8th Psalm, "What is man, that thou art mindful of him: or the son of man, that thou visitest him? Thou makest him lower than the angels, to crown him with glory and worship. Thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet; all sheep and oxen; yea, and the beasts of the field; the fowls of the air, and the fishes of the sea; and whatsoever walketh through the paths of the seas." In commenting as occasion offers on these words, our course of language will give to self-esteem its right direction; and will

1st. Dwell on the dominion of man over inanimate nature; it will say for example, "The view of nature is only given to man; for he only of all the living creatures on the earth can study its wonders, and enjoy them. Trees, without man's cultivation, only produce wild fruits; and we bestow upon them their flavour and perfume. The Creator has given to man the noble task of completing His terrestrial creation, and has endued him for the purpose with intelligence and power. Man has received the command to renew the face of the earth which he inhabits, the air which he breathes, and the plants which are to clothe and feed him. Though the Creator has reserved to Himself the empire of the air, yet has He made it contribute to the service of man. Never forget that man was first created in the likeness of God; and dishonour not yourself by vile, degrading thoughts."

2nd. It will point out the superiority of man over all the living creatures upon earth. Examples:—"Animals have not been endued with the perception of beauty, for they will trample under foot what is beautiful, or will eat it, or defile it. Knowledge and speech are the peculiar privilege of man; for did you ever see a brute beast study nature, discover its mysteries, or imitate the works of the Creator? Man may rise in thought up to the Great Creator, and can alone offer to Him the tribute of gratitude and prayer. Animals only know the pleasure and pain which affect the senses; right and wrong are to them as though they existed not. Man asks himself whence he came, and whither he is going; a lofty spirit of enquiry of which the animal knows nothing. The ingenuity of man makes the ox submit to the yoke, the horse to the bit, and harnesses the reindeer to the sledge. Man is the sole object upon earth, and animals are but instruments provided for his service. Man is not merely the first of animals, for though they have some properties in common with him, he is essentially different from them. How noble is that creature, who, through the goodness of his Maker, opens his eyes at his birth upon a world which he may travel over, a universe with which he may acquaint himself, a God whom he may serve, and virtue to which he may attain! Beware of degrading yourself by sensuality and passion to the level of the brute beasts, since God has placed you so far above them. What would become of me if I were to live only for eating and drinking? I should sink below the rank of animals," &c.

3rd. Our course of language, imbued with the spirit of the Gospel, will seek to inspire our pupils with what, for want of a more correct term, we shall call a proper pride, by teaching them to know and to appreciate their relationship to the Creator of heaven and earth. Examples:—

"God is a spirit: and I too am a spirit, though enclosed here below in an earthly tabernacle, and acting by means of earthly organs, in order that I may by their assistance perform my apprenticeship in life. Our Heavenly Father is always near to us, and watches over us, as a father over his children; and He speaks to us continually by the

voice of conscience. Acknowledge the dignity of your nature, for you still bear in your soul the faint traces of the image of God, in which man was first created. As a father teaches his children, so has God provided for our instruction, by placing us in His glorious universe, which is the school from whence we gain all our knowledge. In this beautiful world we are not treated like slaves, but like children in their father's house. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" God so loved men, that after they had wandered far out of the way of life, He sent His only begotten Son to die for them. Our Saviour, who was the express image of God upon earth, His Word, the fulness of His power, has called us brethren; and when He left the world, He said that He was going to His Father and our Father. Do you know, my child, how you may walk worthy of all the mercies of your Heavenly Father? by seeking to do His will, as it was done by His well-beloved Son. Dishonour not your high origin by following after sin, which separates you from your Heavenly Father, and which can only lead to shame and misery. Do not imitate the fallen angels, who were driven out from the presence of God, because they would not acknowledge His goodness, and submit to His authority," &c.

4th. The high destinies of man are also a point on which our course of language will dwell, in order to give to the desire after self-esteem its proper direction.

To the eye and the ear, man dies entirely; and to them his destiny seems accomplished at death; for the senses can perceive nothing beyond. Whence comes it then, that all the nations upon earth, even the most savage tribes, have at all times, and in all places, agreed in the belief of another life? with the exception indeed of a few ancient and modern philosophers, who have manifestly strayed from the path of reason; and with the exception also of those who "will not come unto the light, because their deeds are evil;" and who wish to disbelieve in a future state, because it can have no good in store for them.

* 1 John iii. 1.

Faith in immortality proceeds in the first instance from man distinguishing himself more or less from the earthly tabernacle which encloses him, and which he sees to be growing old and decaying. Moreover, he is conscious of his superior dignity, because all his faculties, his tendencies, and the desires of his soul, boldly stretch forward beyond the grave, and expatiate in a boundless futurity. And if he is favoured with the knowledge of the Gospel, immortality is no longer to him a vague hope, but a certainty; a certainty too, resting on an immense fact, on the establishment of Christianity, the posthumous work of our Lord Jesus Christ, who rose from the dead to lay its everlasting foundations on the ruins of Judaism and idolatry.

On coming to our lessons, our pupils will bring with them the belief in eternal life, because their mothers will not have failed to suggest it, since their own need of it is so urgent. But this faith, though secretly favoured by the vast desires of the human heart, and also by filial piety, will not be a reasonable faith, such as is required in our days, to withstand all the dangers which threaten it both from within and from without. Education must therefore strengthen it to the utmost of its power, and give to self-esteem the direction of immortality. The task is a complicated one; and it presents a series of subjects which we shall treat in succession.

To distinguish the Soul from the Body.

To teach the child to distinguish that self, which sees, hears, feels, thinks, loves, hates, wills and acts, or in other words, to distinguish himself from his organs, which are destitute of thought, feeling, and will, and are but his blind intruments; this is to guard him against materialism and all its grievous consequences.

Our course of language will therefore dwell all the more on this vast distinction, because it is in general overlooked in education; and thus children are exposed to the danger of confounding mind and matter; the natural result of which is, that on seeing the one destroyed at *death*, they conclude that the whole man perishes also. We consider this subject to be so important, that we

should wish to include it in the preliminary instruction which we have recommended for pupils, before they come to our regular lessons in language. And in these we shall continually recur to this essential point, in order to produce a full and indelible conviction of its truth. With this view, we must begin from afar, and with the minute details which will favour our object; and our course of language will touch upon it in its earliest propositions. Here we shall only subjoin a few phrases to show our manner of treating it.

"My stomach digests its food, I know not how. My lungs inspire and expire the air without my interference. My heart sends the blood through all the veins of my body without my help. The blood is brought back from every part of my body to my heart, to recommence its circulation; and I am quite unconscious of it all the while. My body is a wonderful machine, like a clock that is wound up. I am enclosed in my body, and can only disengage myself from it in thought. My body is in itself as immoveable as a stone, and is only moved by my own exertions. My legs only carry me where I will. My eyes are like spectacles, by means of which I look all around me at pleasure. My ears convey to me the words of my fellow-creatures, but I can only understand them by listening attentively. I must impart words to my lips, or they would remain dumb. I am the writer; my hand and fingers are but my instruments, like the pen. If it were not for myself, my body would perish from inanition, for I feed it. My body only chews and swallows the food, in so far as I call upon it to perform this work. My body resembles a pianoforte, which only emits the sounds which I elicit from it. My body is composed of a variety of parts, but I myself am *one*, and the same from my birth upwards. My body is composed of matter, which nourishes it and repairs its losses. The elements of my body have neither will nor thought, therefore it has none itself. Since I think and will, I am quite distinct from my coarser organs. I myself am a spirit enclosed, and administered by material organs. I make use of my body as of an instrument; I animate it, I am its soul."

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To exclude the Judgment of the Senses with regard to the Reality of a Future Life.

It is not unusual even in our days to hear men dispute another life, because our senses do not bear witness to it, and because death appears to destroy the whole man. Our course of language must guard against this false and dangerous conclusion. Therefore it will say: "At death, we do not see the soul quit the body, because the soul is invisible. Not only are we unable to see spirits with our mortal eyes, but we cannot even discern an infinity of little living creatures which have nevertheless organized bodies. Mind and thought, will and power, are these things which can be either visible or tangible? The soul is not involved in the ruin of the body, because it is quite distinct from it. It is to the soul and not to the body that belong sight, hearing, feeling, thought, &c.; therefore the soul may live without the body. To say we will not believe in another life till we see it, is to ask to die before we die. God is a Spirit, and is present everywhere, and yet our eyes cannot behold Him. Say not that no one has ever returned to bring us tidings from the other world, since our Saviour did at His resurrection.

Immortality of the Soul.

Here we shall only touch on the principal foundations of our hopes for eternity. "God is our father; and a father will not slay his children. The Creator has breathed into our souls the idea of eternity, and the longing after it; and He would not have done so in order to deceive us. He allows us from this lower world to catch glimpses of the immensity of His universe; and these are pledges to us that we shall hereafter enjoy it. Holiness is the sublime object to which God has directed our consciences; and this object can only be fully attained in an endless life. Conscience, by its duties, its promises, and its threats, reveals to us another world as surely as our senses reveal to us the present. The Almighty is able to continue our life for ever; and therefore He will, for His goodness is equal to His power. Doubtless there is a

reward for the righteous; therefore there must be a future state. A mother would lay down her own life, to preserve that of her children; and will God leave His children to relapse into that nonentity from whence He first called them? You would gladly obtain endless happiness for your friends, and do you suppose that your heart is larger than that of God? By death one generation makes way for another; now since the manifest object of the Creator is to multiply existences, shall His secret purpose be to annihilate them? Our Saviour rose from the dead the third day, and thereby says to us, "I am alive after death; and so shall you be also," &c.

The Idea of another Life as given in the Gospel.

"Death is to us the entrance into another world, as birth is the entrance into this. This life is the seed-time; the next will be the harvest. Our covering of clay keeps us captives all the days of our mortal life; but when released from it by death, we shall be free. When once we have laid aside our earthly tabernacle, we shall no longer be liable to wants, infirmities and pain. Go, look at the bright butterfly, who once crawled the earth as a caterpillar, for it is an emblem to you of our second life! In that future life we shall be like the angels in heaven. The wicked will no longer grieve the righteous in another world, for there the tares will be separated from the wheat. My child, you will one day lose your good mother; but walk in her footsteps, and you will meet her again where there will be no more parting. Man, if he has spent his time aright here on earth, will enjoy the immortality which his soul craves, the Heaven which gleams upon his sight, the God to whom he prays."

A proper Pride, grounded on our high Destiny.

Thy condition may be mean in the eyes of the world; but take comfort, for thou art an heir of immortality. The ephemera lives but for a day, but thou shalt live for ever. Man is great in his origin, and also in his high destiny. Degrade not thyself as a brute beast, for thou mayest live for ever with the angels of God. Truth and

righteousness endure for ever; therefore they alone are the fit objects of an immortal being like thyself. What are all the pleasures or pains of this life, compared with the everlasting riches of heaven? The blessed saints in heaven behold us with interest, and wait for us to share their happiness. We are pilgrims for a few short years here on earth, and we must strive to advance towards our heavenly home, where we shall dwell for ever. Respect the dignity of thy being, since thou mayest become an heir of God, and joint-heir with Christ.

Pride.

The natural inclination which leads us to value ourselves is liable to many irregularities, and these show themselves even in early childhood. They spring from delusions which are borrowed from other men, before the judgment, which is still very backward, is capable of weighing them. The heart takes a wrong bias, and then the influence of example adds to the mischief. It is therefore the duty of education to correct these irregularities where it finds them, and to prevent them where they do not yet exist. They are numerous; but we shall class them all under four heads, which we shall consider successively, and point out the remedies adapted to the evil. True it is that in giving the right direction to the tendency now under consideration, as we have endeavoured to do in the preceding articles, we have laboured generally against its errors; but the object is so important that it will be well to individualize them also.

The error which appears most general, is to value ourselves, not on our real selves, but on some adventitious circumstances which may belong to us and not to others; —such as name, connexion, fortune, dwelling-house, and other distinctions, some of the most absurd kind. Our course of language cannot follow out all these details; but it will notice the principal points, and leave it to teachers to enlarge upon them according to circumstances. The following then are some of the thoughts we would suggest: "Our value depends not on what surrounds us, but *on what* we are in ourselves. What will soon be the end *of all* earthly distinctions? Death breathes upon them,

and they vanish away. The origin of all men is noble, since all are the children of the 'Most Highest.' The poor man may raise his eyes to the starry skies, and say, I also inhabit a palace, even that of our common Father. Better is the honest and industrious poor man than the monarch whose conduct brings disgrace on his kingly dignity. It is not riches, but the right use which we make of them, that will bring peace to our souls. How barbarous is that heroism which lays waste the earth that God has fertilized, and slays the man to whom He has given life! Man only exalts himself in measure as he adapts himself to the will of God, and regulates his heart and life in obedience to it," &c.

It is natural for man, who lives amidst his fellows, and is so dependent upon them, to desire their good opinion, because this good opinion propitiates them, and benevolence and confidence generally follow in its train. Here then is a sordid calculation. But this is not always the case, for the good opinion of others is often sought merely for its own sake; and it is pleasing to a man to think, "my acquaintances esteem me." That he who knows himself to be estimable, should think and feel thus, is very conceivable, because the opinion of others is but a corroboration of his own; but it is not always so. Too often those whose consciences bring heavy charges against them, will seek to indemnify themselves by the esteem of others, for the loss of their own; they will strive to appear what they are not, and in time adulation may so blind them, that they will perhaps imagine they really possess the virtues which are imputed to them in defiance of truth and justice. Thus some seek honours, because they think themselves honourable; others, though by their own confession they do not deserve it. Our course of language will have, therefore, two duties to perform: of which the first is to prevent its pupils from deceiving themselves, by trying merely to appear estimable, without endeavouring really to be so, and to become so, more and more. It will therefore say to them:—

"That false appearances deceive but for a time, and that truth will sooner or later come to light; that public opinion takes revenge on those who have imposed upon it, and

language will therefore openly attack it, and thus assist the reflections which will be produced by reading the life of our Lord. We shall then point out the parable of the pharisee who came into the Temple to vaunt himself, and despised the humble publican, who dared not so much as to enter it, but stood afar off and smote upon his breast. We shall refer our pupils to what the Gospel teaches on this subject, and we shall tell them:—

"That prayer, to be pleasing to God, must be the language of a child who loves his Heavenly Father above all things, and strives in all things to do His will; that words are nothing in prayer, and the affections of the heart everything; that the service of God consists not in forms of our own choosing, but in observing His commands, which are 'judgment, mercy, and faith;' that we cannot love our Heavenly Father, unless we love His children, and try to do them good; that we cannot be the children of God and heirs of heaven, unless we follow His example, who causes His sun to rise daily on the unthankful and the evil, as well as on the good; that whilst we cherish vice in our hearts, we are like 'whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness,'" &c.

Education, whilst exciting in childhood a proper pride, must combat that self-sufficiency which is so apt to mingle with it, and must strive to substitute in its stead Christian humility. This, which is the offspring of truth and justice, is heartily thankful to God for the capabilities of our nature and its high destinies, as well as for all the gifts of His good Providence; and then turning to the work of man, it grieves over his negligences and ignorances, and numerous faults. In a word, it distinguishes between the work of God and of man, ascribing all the good to Him, and the evil to ourselves. Moralists are right in calling humility the corner-stone of all virtue, for this disposition pays due homage to the Author of Life and all things; and at the same time, from the sense it gives us of our own imperfections, it stimulates us to exertion, that we may approach nearer to the standard which pride in its folly supposes itself to have already reached, or perhaps surpassed.

The work of God has already been alluded to in the preceding articles; so it remains for us to speak of that of man, in order to check self-sufficiency in our pupils. Among the examples admitted in our course of language there will be also simple questions, to which they will have to give their own answers and to assign the reason of them. Example:—

"All that is good in me comes from above, and all the evil is my own doing. Conscience is the oracle of God within me; but do I refer to it, and obey its directions as I ought? If I were myself without sin, I might indeed cast the first stone at others; but can I say that I am innocent? Have I not often preferred pleasure to duty? Not only do I know that there is such a thing as base jealousy, but I have often detected it in my own heart. Have I always endeavoured to avoid one day the faults of the preceding day? Glory in what the Creator has done for thee, but beware of glorying in aught that thou thyself hast done. Have I not daily need to say, 'Forgive us our trespasses.' It was the meat and drink of the well-beloved Son to do the will of His Father; but, alas! is it mine? Since all you have comes from above, you have nothing wherein to glory. My motto shall ever be, 'To God the glory; but to me confusion of face,'" &c.

Chapter VIII.

Recapitulation of the Chapters of this Book, and Reflections.

Much has been said in books about the cultivation of the heart, but it seems to me that we rarely meet with a clear and precise idea on the subject. And how should we, when we are only allowed a faint, shadowy glimpse of the object we should have in view, the point from whence we should start, and the road that we should follow; but I hope I may have thrown some light on these important subjects.

Instead of placing at the end of the career, a mere idea,

Faith in immortality proceeds in the first instance from man distinguishing himself more or less from the earthly tabernacle which encloses him, and which he sees to be growing old and decaying. Moreover, he is conscious of his superior dignity, because all his faculties, his tendencies, and the desires of his soul, boldly stretch forward beyond the grave, and expatiate in a boundless futurity. And if he is favoured with the knowledge of the Gospel, immortality is no longer to him a vague hope, but a certainty; a certainty too, resting on an immense fact, on the establishment of Christianity, the posthumous work of our Lord Jesus Christ, who rose from the dead to lay its everlasting foundations on the ruins of Judaism and idolatry.

On coming to our lessons, our pupils will bring with them the belief in eternal life, because their mothers will not have failed to suggest it, since their own need of it is so urgent. But this faith, though secretly favoured by the vast desires of the human heart, and also by filial piety, will not be a reasonable faith, such as is required in our days, to withstand all the dangers which threaten it both from within and from without. Education must therefore strengthen it to the utmost of its power, and give to self-esteem the direction of immortality. The task is a complicated one; and it presents a series of subjects which we shall treat in succession.

To distinguish the Soul from the Body.

To teach the child to distinguish that self, which sees, hears, feels, thinks, loves, hates, wills and acts, or in other words, to distinguish himself from his organs, which are destitute of thought, feeling, and will, and are but his blind intruments; this is to guard him against materialism and all its grievous consequences.

Our course of language will therefore dwell all the more on this vast distinction, because it is in general overlooked in education; and thus children are exposed to the danger of confounding mind and matter; the natural result of which is, that on seeing the one destroyed at *death*, they conclude that the whole man perishes also. *We consider* this subject to be so important, that we

should wish to include it in the preliminary instruction which we have recommended for pupils, before they come to our regular lessons in language. And in these we shall continually recur to this essential point, in order to produce a full and indelible conviction of its truth. With this view, we must begin from afar, and with the minute details which will favour our object; and our course of language will touch upon it in its earliest propositions. Here we shall only subjoin a few phrases to show our manner of treating it.

"My stomach digests its food, I know not how. My lungs inspire and expire the air without my interference. My heart sends the blood through all the veins of my body without my help. The blood is brought back from every part of my body to my heart, to recommence its circulation; and I am quite unconscious of it all the while. My body is a wonderful machine, like a clock that is wound up. I am enclosed in my body, and can only disengage myself from it in thought. My body is in itself as immoveable as a stone, and is only moved by my own exertions. My legs only carry me where I will. My eyes are like spectacles, by means of which I look all around me at pleasure. My ears convey to me the words of my fellow-creatures, but I can only understand them by listening attentively. I must impart words to my lips, or they would remain dumb. I am the writer; my hand and fingers are but my instruments, like the pen. If it were not for myself, my body would perish from inanition, for I feed it. My body only chews and swallows the food, in so far as I call upon it to perform this work. My body resembles a pianoforte, which only emits the sounds which I elicit from it. My body is composed of a variety of parts, but I myself am *one*, and the same from my birth upwards. My body is composed of matter, which nourishes it and repairs its losses. The elements of my body have neither will nor thought, therefore it has none itself. Since I think and will, I am quite distinct from my coarser organs. I myself am a spirit enclosed, and administered by material organs. I make use of my body as of an instrument; I animate it, I am its soul."

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Instead of placing at the end of the career, a mere idea,

The personal tendency now comes last, because education must cultivate it by means of the three others. It is by nature egotistical; it only seeks to promote the selfish interests of the one individual that it loves, and it sees in all others but the means of avoiding the evils it dreads, or obtaining the enjoyments it covets. To prevent or repress the bad passions resulting from it, education must employ two means: one consists in counteracting them by the nobler tendencies of our nature, that they may overpower the one that is least; the other is to be found in the personal tendency itself, which must be enlightened in order that it may discover its true interests and its errors; for it is very certain that it injures, instead of benefitting itself, whenever it yields to vice. The same light of truth, which will excite and sustain Christian affections in the child, will also be an antidote to vice, by displaying it in its true colours.

The four chapters which treat of the cultivation of the primary tendencies of the human heart, will have shown that the work contemplated, in regard to each of them, by our course of language, rests upon a pretty extensive analysis, and one which is in union with the general object that every teacher ought to keep in view. Each primary tendency is, as we have seen, an aggregate of several of the same kind, each of which requires its peculiar treatment, and has its peculiar irregularities which must be guarded against. It is with the education of the heart, as with the health of the body: medicine knows of no universal panacea, nor does education either. It is one thing to excite and sustain right affections, and another to prevent and cure wrong ones.

We have pointed out the means which education should adopt, as well as the objects it should have in view; viz., to familiarize the pupils with the truths which bear upon those objects. But we are far from having quoted all that might be said for this purpose. To do this, we must have embodied in this sketch all the developements of our elementary books; whereas our intention was merely to show that an educative course of language, such as we propose, is practicable. Every competent judge will

find on reflection, that in the examples we have given, we have only just touched on the several topics, and a multitude of thoughts of the same kind will crowd upon his mind; indeed, more is to be apprehended from redundancy than from paucity.

We have already premised that with regard to religious instruction, our course of language must come after the mother's teaching, which stops short at the first elements of Christianity; and before the lessons of the catechist, which should give them their final developement. And whilst religiously keeping within these limits, we shall find no lack of materials; for after all our examples, how much must ever remain to be said on the wonders of creation; the greatness of God; on the life and the great work of our Lord and Redeemer; on man, his nature, his dignity and his destiny; on our duties; on virtue and vice! I should add that all the examples we have given, express a combination of several thoughts; but our course of language must descend much lower, for the sake of beginners, and must lead them on little by little, for we wish to give a broad and solid basis to our education.

Our course of language will cultivate both the mind and the heart, in accordance with its motto: "Words for thoughts, and thoughts for the heart and life." And what does it do for the cultivation of the mind? It developes it by degrees, and moulds it so as to prepare it for the great truths of life, that it may receive them rationally and retain them with full conviction. Now, are not these the truths which when received and as it were assimilated by the mind, reach the heart and form it aright? Undoubtedly there is a kind of intellectual developement, which may be quite independent of right affections and right principles; as, for example, the mathematical sciences and the various applications of them. This developement may indeed prove fatal; it may, by wandering into the paths of error, choke the feelings of humanity, the voice of conscience, and that piety, which in the child first turns to the mother, and then rises to the Great Author of life and all things. But not so the develope-

ment to be produced by our educative course of language, because it gives the right direction to young minds.

Its intention is to form the mind in order to form the heart. The cultivation of the mind is then a means towards an end; but as all is action and re-action in the soul of man; the more the affections are purified, the more will the mind expand, and the better will it apprehend all the great truths of life.

I trust that teachers will declare in favour of our plan, when once they are acquainted with it. This book presents them with an introduction to it; and by reading it attentively they may easily form a just idea of the elementary lesson books, of their contents, of their gradual advancement, and of the spirit which pervades them. These books will contain our instruction in all its parts; and teachers will not have the trouble of inventing the lessons. All that will be required of them will be, to assist their pupils in giving an account of the matter contained in the lessons, and to correct the mistakes they may make from ignorance or inadvertance. This, however, requires superior powers of mind, and a talent for teaching and questioning, which will leave unimpaired the magnitude and importance of their task; and if our course of language releases them from the duty of inventing the lessons and combining the plan, it does not from that of being its interpreters, and of being in all things the guides of youth. I venture to say that this introduction contains all that is necessary for the right discharge of their noble task. It is a compendium of ethics, by means of which they may learn to know all the faculties of the mind and the tendencies of the heart which they have undertaken to cultivate. They will find in it not only the object towards which they should lead their pupils, but the means of doing so; and in all this, my intention has been, I will confess, to form teachers, in order that they may form aright the young minds entrusted to them.

To teach childhood to speak and to write correctly is no doubt a good work, but it cannot be compared to that of the mother who, by enduing the child with speech, awakens his young thoughts, in order to give a right

direction to his young affections. Our educative course of language undertakes to continue the mother's work, and to complete it by a more regular method; for why should we be mere teachers of speech, when we might rise to the dignity of educators, and thus render the greatest services to mankind?

I shall venture also to recommend not only the reading but the study of this book to mothers. It has been moulded on the instinct they have received from above, and on this account should inspire them with peculiar interest. They may also learn from it to do with fuller knowledge what they now work at in the dark, and consequently not as well as they could wish. Not that they should anticipate, and enter upon a regular course of language with their tender pupils; but this book will teach them in detail what the Creator has given them to form, and how they may regulate from afar the affections, by insinuating such thoughts as will, in proportion to their developement, deter from evil, and lead to what is right. Mothers are or should be the confidants of their children; and how great is their influence over them! If I could but gain favour with the mothers, I should feel I had gained my cause. But what say I? My cause? It is not mine, for I am an old man, and the time of my departure is at hand; but it is the cause of generations and generations to come.

BOOK V.

DETACHED REMARKS ON THE ABSTRACT AND THE USE OF THE EDUCATIVE COURSE OF INSTRUCTION IN THE MOTHER-TONGUE.

OUR educative course is intended for pupils of seven years of age, and if they are diligent, it will not occupy more than three or four years at most. Before commencing it, they need have no grammatical knowledge whatever, for it undertakes that branch entirely; but it requires as a necessary preparation that children should have been previously taught the elements of reading, writing, and arithmetic, as well as some exercises of intelligence and memory.

From the very first lesson it calls upon the pupils to invent, though on a very small scale; and to the oral exercise succeeds one in writing on the same subject, in order thus to fix it in the mind. The reason, therefore, is obvious, why children cannot be admitted to it, till they have learnt in the elementary school to write, more or less correctly, the words which they know. Their minds too must be a little developed, and for this reason we have exercises of intelligence, of language, and of arithmetic, in our elementary school; for these exercises rouse the different faculties, and by their variety amuse instead of wearying the pupils.

Chapter I.

Remarks on the Abstract of our Educative Course of Language.

Abstract of the First Part.

This part comprises syntax and the conjugation of the proposition, as well as a vocabulary, which, by means of the derivation of words, will teach children the meaning of those words they do not yet know by those that they do.

The syntax of the proposition is extensive, and must be so, were it only with a view to grammar, because it gives all the first notions which are new to children, and not without difficulty to them. These notions are abstract, and introduce young minds, as it were, into a new world, where they can only acclimatize themselves by exercise. They were wholly engrossed by things, and now they are referred to their signs.

A considerable difference will be observed in the propositions, both as regards their contents and their gradation. Some are simple; they only contain the subject, the verb, and the object or direct attribute: others add the question *to whom? to what?* then some determination of time, place, manner, in answer to suitable questions; these, therefore, are more or less compound: then, again, others are complex, because in our propositions are contained several which might be expressed separately, but are condensed for the sake of brevity.

In the instruction of childhood, these three kinds of propositions, which present a distinct gradation and a growing difficulty, must be considered separately, and each must be long dwelt upon, in order that they may not be jumbled together in the mind.

With the syntax of the proposition is combined, in our educative course, an explanation of its meaning, in order that our pupils should not learn words only but things, and should early acquire the habit of understanding what they say, or read, or hear. Our grammars have not attended to this, and consequently their pupils only learn

mere words. As for us, we are so anxious to call forth the intelligence of ours, that we would have them at each proposition decide upon the truth or the falsehood, the right or the wrong which it contains, and, moreover, assign a reason for their opinion.

To the oral lesson in syntax will regularly succeed a lesson in writing, and this must be one of invention, in imitation of the first; consequently it will be easy, because the natural association of ideas will suggest to the young inventors something analogous to the propositions which the oral lessons will have furnished. They will themselves be obliged to produce, and it is only by doing so that the mind can be thoroughly cultivated.

The lessons in writing must be corrected, not only in reference to their contents, but also to orthography, which should always advance in unison wth syntax.

The instruction contained in our course for the cultivation of the heart, will begin with the syntax of the proposition, though, of course, no more than its first elements can be compressed within such narrow limits: but must not all things have a beginning? It should be remembered, also, that the examples which we have offered for the cultivation of the moral, religious, personal, social tendencies are for the most part expressed in phrases of several propositions. We must not, therefore, look for such in the syntax of the proposition, which cannot contain them; and all that can be required of this elementary part is, that it should give the first ideas which may be combined afterwards, so as to produce the desired effect.

To the syntax of the proposition are added alternately exercises of conjugation and of derivation; and by this variety we obtain the attention of our young pupils, which can only be had on these terms. Besides, it is a course of language that we have undertaken to teach, and it would be glaringly imperfect if it did not include these two elements.

Conjugation, like syntax, here confines itself to the proposition; it only uses the parts of the verb which occur in it, and reserves the others for the phrase, because there they first appear, and, consequently, there only can they be *rightly* understood.

We say again that we attach great importance to conjugation by propositions and phrases, because verbs only acquire their full meaning by their accompaniments; and children are thus taught their use; whilst mere conjugation conveys nothing of all this; it speaks not to the mind, and it wearies children by its barren monotony.

It cannot consequently find a place in our educative course of language, which undertakes to suggest thoughts as the means of cultivating the heart. With regard to the contents of the propositions, that will be the same in conjugation as in syntax; for these two parts having the same object in view, will mutually assist each other throughout the whole course; and the same exercises of intelligence will be required in the propositions to be conjugated, as in those of syntax.

Among these propositions many will express duties either positive or negative; and their object will be to form and develope the conscience and the moral feelings connected with it. Education has no duty more imperative; and if this were the only merit of our course of language, it would be a very great one. Now, by conjugation it passes the same moral truth through all the persons, I, Thou, &c., &c., so that the duty inculcated is generalized in the minds of the pupils, and thus acquires greater power and sanction; it becomes law to them. This is, indeed, an immense advantage in the method of conjugation which we have adopted; and to it will likewise be added an essay of invention as in syntax. The oral exercise in it will also be followed by one in writing of the same kind and with the same view; for nothing must be done by halves.

We have already said that the vocabulary of this first part must teach the derivation of words which belong to the same class, and thus enable children to understand one by means of another. Vocabulary will, therefore, begin with roots; and will show how their signification is successively shaded, first by the initial syllables which are added, then by the final syllables, and lastly by both together. The teacher will give the radicals, and will carefully explain their meaning. He will also point out the

initial syllables, and the pupils will have to find the derivatives. Radicals and derivatives must always appear in the form of an example. The teacher will invent in his turn in order to give the tone, for otherwise children would always fly close to the ground; and they must be taught to soar.

Our elementary book will suggest for the assistance of teachers, examples which are adapted to the object of our course of language; but this need not prevent them from adding some of their own, and such as would be particularly suitable for their pupils; for we have full confidence that they will not deviate from our general plan.

Only in syntax and conjugation they must confine themselves to propositions, and according to the models presented by the lessons in their progressive course. But not so in vocabulary; for here the pupils and the master are at liberty to introduce the given word into a phrase or proposition, according to their own choice. We shall thus release its vocabulary from the fetters imposed on syntax and conjugation, because they would in this instance circumscribe the pupils' range of thought unnecessarily. All that will be required of them will be to attend to the given words.

We have also another reason for this freedom; viz.: that pupils on coming to our course of language are already in the habit of making use of phrases of two propositions or more, for their minds have already acquired some developement. In this respect syntax and conjugation retard them; but this is indispensable in order to teach them to do methodically, and with the certainty of knowledge, what hitherto they have only practised from blind imitation or by a sort of instinct. Now this, however, suffices in exercises of vocabulary which have a totally different object from grammatical combinations; therefore, while the latter confine thought and the expression of it for some time to proposition, vocabulary allows the pupil to spread his wings and fly beyond their narrow limits. He is at liberty to express all his thoughts, and to display his progress to his teacher, who will, of

course, turn it to account. I was annoyed at the idea of being obliged to detain children so long within the bounds of the proposition, and was glad to think that in vocabulary I might allow them free scope. Of course, the master will correct faults of language; but in doing so, he will only make use of such grammatical terms and rules as the pupils will have learnt in their other lessons.

All the exercises in vocabulary will be oral. Undoubtedly orthography must be attended to in it; but for this purpose, spelling by heart will be substituted for writing, which is much slower; and therefore more work will be done in less time.

Abstract of the Second Part.

Here syntax has to deal with the phrase of two propositions, and it will begin with the grammatical phrase, and then pass on to the logical phrase.

The phrases which we denominate logical, in contradistinction to grammatical, are of a superior order, for they require greater developement of mind, and a more extensive range of thought, particularly where they contain a train of reasoning or something approaching to it. The grammatical must therefore come first, and among these also there is a gradation which our course of language must observe.

In this second part, conjugation will include the subjunctive and will attain its full developement; for the new forms of the verb which appear in the phrase can now be understood, appreciated, and discerned. The phrases to be conjugated will turn upon the same subjects as the phrases in syntax; that is to say, they will be selected with a view to education, properly so called. Their contents will indeed be more limited, because they can only treat of such thoughts as can be passed through all the different persons; but for this there will be compensation, because by means of this repetition they will be more firmly fixed in the memory, after the mind has apprehended them; and moreover they must be explained and weighed, before conjugation sets to work upon them.

Indeed this exercise must accompany our whole educative course.

The conjugation of the phrase has also its oral exercise of invention, and next one in writing, to fix in the mind the new forms of the verbs.

Vocabulary will here present a medley, though in order to instruct children in the mechanism of language, it will still bestow much of its attention on derivation, of which the elements will have been taught in the preceding part. Now the teacher will give the radical, and the pupils will have to name all the derivatives they know of, however they may be formed. Thence result groups of words, and each word must be placed in a proposition or phrase; the teacher all the while giving the tone, because he too must furnish his contingent. Derivation will here only engross half of the lessons in vocabulary; and the other half will be divided between homonymes, and words of an opposite sense. Thus we shall have an agreeable variety, and this variety will be all the greater, because the lessons of these two last classes will intervene between those of derivation.

Homonymes belong to orthography, and therefore must not be omitted in a course of language; and they are at the same time an exercise of intelligence, because intelligence is invited each time to place the homonyme in a thought of its own selection. Here too the teacher will be called upon to furnish examples, and the pupils will have to spell by heart the parts that might be doubtful to them, as well as to make their own reflections on the thoughts that have been expressed.

As to words of opposite meanings, the teacher will give the one, and the pupils will have to find the other. Master and scholars will compose upon each, he to give the tone, and they to seize and imitate it; and if this exercise is calculated to familiarize children with language and its expressions, so is it also to familiarize them with the things which these words denote, while the whole will, under the direction of the teacher, assist the general object of our educative course.

Abstract of the Third Part.

Syntax here acquires its final developement. It passes on by degrees from phrases of two to those of three propositions, and thence to others still more extensive; for our course of language must avoid all jumps and leaps, and advance step by step.

This gradation is based upon a very palpable truth: viz., the greater the number of truths to be concentrated on one point, the greater strength and scope of mind is necessary to seize and combine them. A little child will not begin by phrases when he first attempts to speak; nor even will he get through an entire proposition; but at first it will only be a word, or a fragment of a word. Whole propositions come later, and phrases of two propositions later still. And here, those whose intelligence has not been carefully developed by education, will generally stop short. Such persons rarely get beyond the phrase of two logical propositions, of which one will perhaps annex to itself a grammatical proposition, as a necessary explanation of some one of its elements. And yet this unlettered multitude is addressed from the pulpit and elsewhere in periods, and books whether of devotion or of other kinds are placed in their hands, in which there are long and complicated phrases; while on the other hand, the cultivation of their minds by instruction, is neglected or objected to.

The gradation to be observed in our work must be calculated not only upon the number, but also upon the nature of the propositions to be combined. Are they all logical? the combination will be the more laborious and difficult; and less so when there are some merely grammatical. These last consist of an adjective expressed in several words, and attached like it to a corresponding noun.

Another thing to be considered in the arrangement of the phrases, will be the thoughts which they express Some exceed the comprehension of childhood by thei depth or their height, and these must not appear till th

pupils have acquired by exercise greater scope of mind and penetration.

In the third part of syntax will occur nearly all the phrases which we have given above, and particularly those on the moral, religious, social, and personal tendencies; for very few of them have less than three propositions. We make this observation, in order to point out to our readers that in a well-ordered work, every thing must come in its proper place; and that they would be wrong in expecting to find in the first parts of our syntax, what on all account can only be placed in the last. The duty of the early ones must be to prepare from afar the results we propose in education. The day does not burst suddenly upon us, for if it did, it would dazzle and injure our sight. First, a white streak is seen on the horizon; then the day begins to dawn; next come the rays of the sun, and lastly the sun itself in all its glory. And shall the eyes of the mind require less caution than those of the body? To attempt in education to make mid-day precede the dawn, is the way to fail; but alas! this error is not of rare occurrence.

Now to return to our syntax. It will contain the logic of childhood. This word has offended many; for they feared that the object was to initiate children into all the subtleties and the barbarous language of the ancient syllogism. But they forget that the child reasons, and the object of education must be to prevent his reasoning falsely. Syntax has ready at hand the means of doing so, for it must deal in phrases composed of a reason and a conclusion. It has, therefore, but to display the principal errors of life, by the side of its chief truths (without, however, going beyond the reach of the pupils), in order to recommend the truths and expose the errors; and thus our school of childhood will also have its logic. I once placed this logic in the hands of one of the teachers to the fourth class in my school, and I begged him to read it over and consider it. A day or two afterwards he said to me with amazement: "But you don't really think of it, Père Girard?—why the pupils will never be able to understand or to do anything of the kind." My answer was:

"Excuse me, I have well considered it. This logic is only the developement of the systax which your pupils have had in the third class. They understood that, and you will see that they will find no difficulty in this." I thereupon called the boys in the upper division of it, and undertook to be their teacher. They immediately understood me, and the next day I put the paper into the hands of a monitor, who found no difficulty in continuing the lesson. Such is the result of a regular gradation calculated upon the natural developement of the faculties. The whole seems to work of itself.

The pupils will of course be required to make such reflections on the phrases of this third part of syntax, as are essential to an educative course of language. They must bear on the same subjects which are expressed in the phrases, and which are intended for the right formation of the heart. Among these some will be found which may be conjugated, in order to supply exercises of conjugation which are here generally superseded by different compositions; but although conjugation will have been nearly exhausted in the second part of the course, yet we have thought it better not to lose sight of it entirely here.

Vocabulary will now no longer concern itself about derivation. It will go a step further, and will address itself especially to the understanding. It will treat of synonymes, or of words which convey a similar but yet not the same idea. This will be to teach children the value of terms, by teaching them to observe shades which still escape them in things. Our expressions have a literal and a figurative meaning. The resemblance between different objects makes us apply to one what in fact is only suitable to another. These expressions must also find a place in our vocabulary, for they are liable to mislead. Thus, for example, we ascribe to the Deity eyes, a hand, an arm, &c., and we must guard youth against misunderstanding these expressions. Again, this last part of vocabularly will treat of words which denote the genus or species comprised in these; for this will help to classify ideas in young minds, and to impart order and clearness;

and thus shall we unquestionably promote their cultivation.

In all this, vocabulary will not forget that, according to our motto, "Thoughts must be for the heart and life." The teacher will now, as elsewhere, lead the way, that his pupils may follow. And in order to ensure his taking a right direction, the Elementary Book will supply him with examples, without however preventing his adding some of his own.

To the third part will be added also a paper containing subjects of composition for the pupils. They have been prepared from afar for this work, since in all the lessons they have had to invent, or to draw upon their own recources. True, this has been on a small scale, but thus they have been prepared for doing more; a precaution which is often disregarded in education; for much is often required of children without having previously furnished them with the means, and thence arise dissatisfaction on one side, and discouragement on the other.

Before children can make compositions they must in the first place have acquired a tolerably rich and effective association of ideas, to supply them with a choice adapted to the subject on which they will be called upon to compose; otherwise you can only have a meagre skeleton work. In the second place they must have learnt to speak and write correctly, or all the time of the lesson will be taken up by faults of diction and writing, and none will remain for the composition itself. Compositions should therefore come where we have placed them, at the end of the course; for there only will they produce results, satisfactory both to pupils and teachers.

There will also be a pleasing variety in the compositions, because they will present in turn, narratives, dialogues, familiar letters, descriptions, and little treatises in an epistolary form. Narrative should come first, because nothing is so easy to children, and for the contrary reason the treatise should be the last in order of time. The others may be placed promiscuously between the two, to vary the work. If the pupils should not find models of

each kind in their reading books, the teacher should read some to them, accompanying them with simple reflections, which may serve as rules; and to these he should recur again in correcting the essays. And all these compositions must be directed towards the one great object, uniformly kept in view by our educative course.

In the general table of exercises abstracts will be found side by side with compositions; of which they are the exact reverse, as they cut off the details, which the others add. This inverse operation is very useful in life, for it is well to be able to say much in a few words; and moreover it is an exercise very favourable to the developement of the mind. Nor will it appear strange to the pupils, if they have been duly required to give an account of what they read all together, and to make a short abstract of it, whether by word of mouth, or in writing.

Chapter II.

Remarks on the use of the Educative Course of Instruction in the Mother-Tongue.

We intend our course of language for schools and families; but its application cannot be exactly the same in both, on account of the great difference in the number of pupils. There are, however, some general rules, with which we shall begin.

1. *General Rules.*

Whatever be the use they intend to make of our educative course of language, we beg teachers to imbue themselves thoroughly with the spirit of its author. And this is embodied in our motto, "Words for thoughts, and thoughts for the heart and life." Language is then with us, as with the mother who first teaches her child to speak, but a means towards an end, and we must beware of converting it into an end; which is the case, when by

fixing our attention on expressions, we lose sight of the thoughts they convey, and consequently of the effects they should produce.

We also wish that lessons in language should be well given, and should be complete in all their parts; and in proof of this we may boldly appeal to the table of lessons we have given above, whether as regards its extent or its gradation, or what may be called all the minutiæ of grammar and orthography. But all the while we have kept in view something infinitely more important, viz.: the intellectual developement, and by means of it, the education of childhood, in the strictest, noblest, acceptation of the term. We beg, therefore, that teachers who make use of our elementary books, will with heart and soul adopt our intentions, and thus become something better than mere teachers of language. The mother has begun the noble task, and we must carry it on according to the increasing age and capability of the pupil.

Our elementary books will certainly provide the details as well as the principles of our teaching; but if, on one hand, we do not undervalue teachers, or wish to make them mere passive instruments in our hands; neither do we consider that they can accomplish their task well without full conviction and knowledge of the plan from beginning to end. An exercise of reason is required of the children throughout, because the object is to make them reasonable, that they may become good. It will, therefore, be necessary to assist them in their exertions, to uphold their faultering steps, to teach them what they cannot know of themselves, and to correct the errors into which they will fall. Beginning in complete ignorance men must pass through error in the way to truth.

Need we add that what has now been said relates to the educative instruction which pervades our whole course of language? Every thing else must be subservient to it; and this must be deeply impressed on teachers who would worthily discharge their high duties. It is for their assistance that we have written this preliminary work; and we conjure them to keep constantly in view the great model upon which they are to endeavour to form the

pupils entrusted to them. They must also learn to know the natural tendencies of the human heart, as the materials which they are to work upon; and the means of cultivating them so as to produce the desired effect. These we have pointed out in detail, and the guides of youth may, with a little reflection, work in the light of knowledge, and will be able to add something of their own, according to circumstances, as well as to direct the attempts of their pupils, at the different exercises suggested by our elementary books.

Exercises on the principle of our educative instruction are all-important, because they tend directly to our object. They consist in explaining and analyzing all the truths contained in our course of language, with a view to the right formation of the heart, and they must never be omitted. Not so the exercises in grammar, orthography, and punctuation. In these matters we must do the needful, and omit what is superfluous; and pupils must be exercised in them, both by oral lessons and in writing, until they have acquired the habit of writing correctly. To go beyond this is to waste precious time upon minutiæ, and to render our lessons irksome, whereas they ought to be attractive; for one of their principal charms is novelty.

Nothing stimulates the application and diligence of children so much as the consciousness of progress. Try, then, to inspire this feeling by praising their exertions and achievements, and beware of leaving them in a difficulty; but assist them out of it by some slight hints, which may still reserve for them the pleasure of the discovery. You will find many faults to correct, but these must not dishearten you, still less must they provoke you, for impatience will neither gain the heart of your pupils, nor open their minds, nor increase their powers and industry. All this will be effected by kindness in the teacher and gratitude in the pupils.

No children should be admitted to our course of language who cannot pursue its exercises advantageously. They must, therefore, bring with them all the knowledge and little accomplishments which will be taught in the elementary school of which we have spoken, or at home;

for it matters little where they have acquired these elements, provided they have them.

Our educative course of language, though it will require a good deal, will not occupy the whole time of children; and we have recommended that lessons in reading from the sacred history and also from books on the wonders of nature should be annexed to it. To these may also be added lessons in geography, drawing, arithmetic, and even the elements of foreign languages. All this was done in my school, and the children of other countries are as well gifted as those of my own. Another thing that must not be neglected is calligraphy, which is in general too little attended to; and for this reason time must be devoted to it, in order thoroughly to form the handwriting of the pupils.

2. *Use of the Course of Language in Schools.*

Schools are continually recruited by new pupils at intervals, and we undertake to instruct them up to the mark assigned in the plea of education for childhood. The capacities we have to deal with are therefore very various, and this variety requires regular classification. The more numerous the pupils, the more these gradations may be multiplied, and this is a material advantage. Pupils love to advance, in order to have the sweet consciousness of progress, and to draw strength from it for the work that yet remains to be done. And, again, when the gradations are numerous, each pupil may be placed exactly according to his talents, his application, and acquirements. Thus he works with those on the same level as himself, and neither delays others, nor is delayed himself.

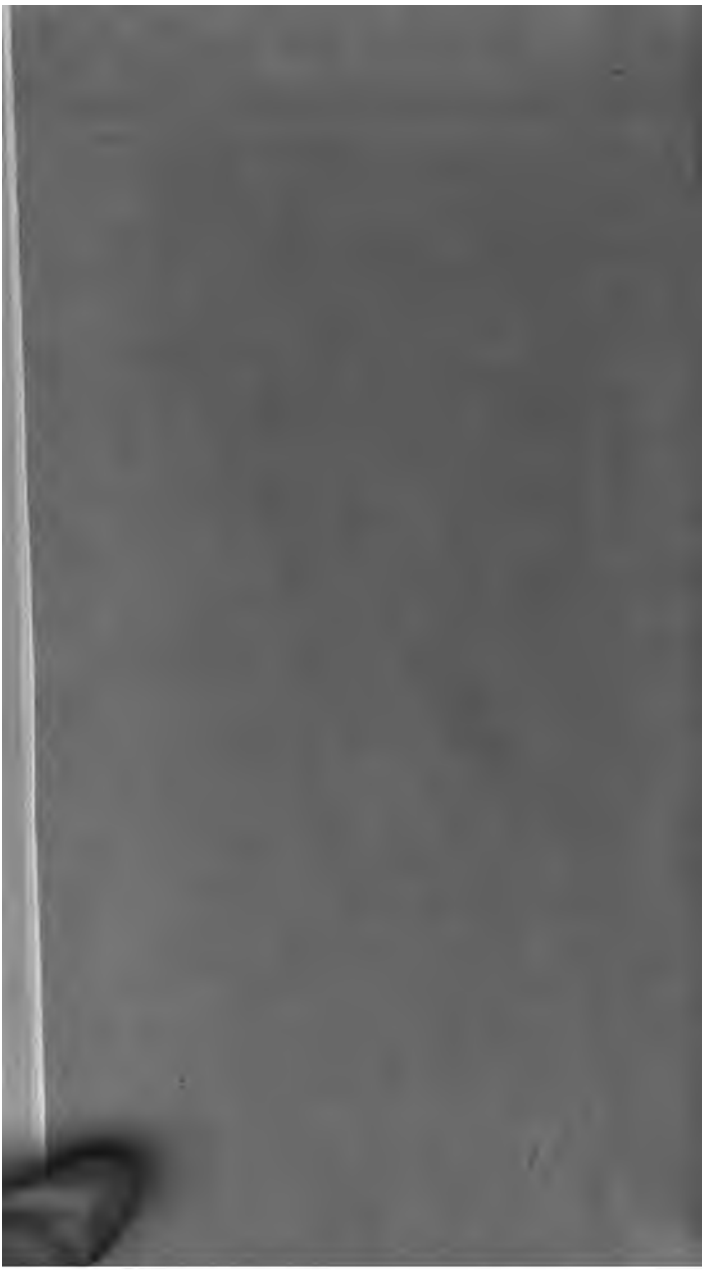
Thus a powerful spring is called into action in schools, viz., emulation; a term which by no means implies rivalry, or that hateful desire to eclipse others which would say, "Remove hence, that I may take *your* place." Far from exciting this bad passion, education should carefully prevent it or stifle it in the birth. The emulation of which I speak is only the lawful desire not to lag behind others, but to follow their good example. If a man walks alone he is soon weary, but give him a companion and he will

journey on with ease. So it is in the studies of childhood. I can safely say that in my school there was much emulation, but no rivalry. Never did one pupil object to the advancement of another; but, on the contrary, I was often requested to advance those whom I did not consider forward enough, and was assured that if I would do so, they should be assisted in the points in which they were deficient, and I should myself ascertain the result by examination. At the end of the year prizes were given for progress, good conduct, and diligence. The pupils of the three upper classes were called upon to decide on the distribution of these prizes, and they acquitted themselves of their task with such discernment and justice, that the largest number of votes always fell on the worthiest candidate.

By multiplying the gradations of instruction in the same school, it is obviously necessary to employ mutual instruction; and it was by its assistance that I was enabled to give full developement to the course of language, and to other graduated subjects, in my school. Nor did I ever find any difficulty in providing monitors or propostors, without impeding their own studies, which they still pursued, because I only called them away, where subjects were treated of on which they had acquired knowledge enough to advance a step further. Besides, by instructing their school-fellows of a lower grade, they acquired the talent of teaching, which was ample compensation for any little loss they might incur in other respects. It is not true that the office of monitor produces self-sufficiency, pride, and vanity in children; for this office does not involve these vices, as a cause does its consequences. Among the monitors, there may indeed be found those who are self-sufficient; but they bring this disposition along with them to their office. Only it was hid, and now it shows itself; and being discovered, it may be corrected by an enlightened and watchful master. This, then, is an additional advantage in the system of mutual instruction. Other systems do not form the child for every relationship in life; for if they place him in that of subordination to his master, and equality with his school-fellows, they

gested it; and because it undertakes to complete her work by calling in the aid of the art of education.

Mothers who wish to carry on the work, which they began when they endued their children's lips with speech, will find in our course of language the helps required for their noble task. And this introduction will also enable them to discharge with fuller knowledge, those duties which are nearest their heart, but which they have not been as well instructed in as they would have wished. And here, too, they will find the hints for the commencement of their work, and for preparing the ground for the instruction that will follow. I have then the sweet consolation of believing that this treatise will be useful to them; and now I rejoice at its conclusion in this conviction.

THE END.

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